The true copye

of a Prolog wrytten about two C. yeres paste by John Wyckliffe (as maye iustly be gatherid bi that, that John Bale hath writtē of him in his boke entitlid the Summarie of famouse writers of the Ile of great Britā) the Originall whereof is founde written in an olde English Bible bitwirt the olde Testament and the Newe. Whych Bible remaynith now in ỹ Kyng hys maiesties Chamber.

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¶ Imprinted at London by Robert Crowley dwellynge in Elie rents in Holburn. Anno Do. MDL.

¶ Cum priuilegio ad imprimendum solum.

¶ The figure of John Wycklike.

Kyng Edward the .iii. did Wicklike defēd
Wherbi he did florish in Orford lōge while
But Richard þ. ii. King did somthing bend
To papistis bi whom Wicklike was in exile
Yet dyd thys good man neuer alter his stile
But wrot mani volumis whils he was aliue
To extinguish errour, and truth to reuiue
At the last he returnid to his countrei againe
And lyuid at Lutterworth, where his charg
And after his deth he did ther remain (lay
Fourty winter & one, till come was the day
Whē Satā was suffrid to ren without staie
But thē did oure clergie set open his graue
And bret al his bonis, such chariti thei haue

To the Reader

After I had perused this prolog (gentle reader) and was fully determined to set it in print to the edifiynge of all suche as be desyrouse to reade and vnderstand the holi Bible. I thought it mete to geue such a name to it, as myght declare the fruite that springeth therof, that ther by the gredy studētis of gods boke might be stirred (euen whē they do but heare it uamed) wyth the desyre to reade it, kepe it in memorie, and applie it to the vse it seruith fore. A more mete name therfore coulde I not inuente, thē ẏ Pathwaye to perfect knowledge, which this little boke ledith vnto. For what shorter way might a man take to ẏ perfection of godly knowledge, then to haue in memorye fyrst what Bokes of the Byble the christen feythe is bylded vpon, to what vse the reste do serue, what is seyd in euerye of them, and by what meanes al darke sentences therin maye be vnderstande?

All this thou hast (gentle readar) in this boke, so briefly, so playnly, and so effectuously: that noman can iustly reprehend any thinge therein. It was fyrst writtē by one that hongred after thine health (as it maye be iustly gatherid by the greate trauayle he toke in it) and ẏ in a tyme ryght dayngerouse. It hath bene preserued wōderfully

derfully, euen in al the stormis of persecu-
tion and fyry shuers of false religiō. Ma-
ny men bistowed muche to haue it copied
out to the intent thei might enioye ꝑ frui-
tes of it, in the tyme of errowre and igno-
raunce: but thou hast it now offered vnto
the for little coste, in a time when true re-
ligion biginnith to florysche. It was at ꝑ
fyrste made common to fewe men ꝑ wolde
and were able to optayne it. But nowe it
is made commen to all menne, that be de-
syrouse of it. Forget not therfore, to take
it thankfully, to vse it Christenly, and to
esteme it of no lesse value than a most pre-
ciouse Jewell, fyrst framed by the diuine
wisdome of gods spirite poured vpon the
fyrste Autoure, preserued by goddis mer-
cyfull prouidence, and nowe offered vnto
the by God hymselfe, that thou hongring
the perfecte knowledge of goddis worde
shuldest not be destitutid of so necessarye a
meane to attayne to the same.

The spiryte of God worke in thyne
herte that thou maiest frutful-
ly reade the lyuely worde
of God to his glorye
in ꝑ emendment
of thy life. Fare
well.

Londini. Anno salutis nostre. 1550.
May. 28. Robertus Croleus

Fiue & twenty bokis of the olde testamẽt ben bokis of feith, and fulli bokis of holy wryt. The fyrste is Geneſis. the.ii. Exodi. the.iii. Leuitici, the.iiii. Numeri, ỹ.v. Deutronomi. And theſe fyue ben ỹ bokis of Moſes: the whych ben cleped proprely, the law. The vi. Joſue, the vii. boke is Judicum: that encloſeth the ſtori of Ruth. The viii. boke, ix. x. xi: xii. & xiii: ben the.iiii. bokes of kyngs, and the tweie bokes of Paralipomenõ The xiiii. boke is Eſdre, that cõprehendeth Neemy. And all is oo boke anentis Hebreus, as Jerom ſeith. But anentis Grekis & Latins: theſe ben tweie bokis. The xv. is Heſter, the xvi. is Job, the xvii. is ỹ Pſalter The xviii. boke. xix, and xx: ben the thre bokes of Solomõ. The firſt is Prouerbes, either Parables, the.ii. Eccleſiaſtes, and the iii. is ſongis of

anentis is Wyth

sōgs The xxi. boke xxii, xxiii. & xxiiii. bē ỹ. iiii. great prophets. Esai is first Jeremie is the. ii. Ezechiel is the. iii. and Daniel is ỹ iiii. The xxv, boke is a boke of xii. smale Prophetis. Osee, Joel, Amos, Abdie, Jonas, Michee, Naū, Abacuke Sophonie Aggei, Zachari & Malachie: and al these xii. smal Prophets bē oo boke & in this order. And what euer boke is in ỹ olde testamēt wythont these xxv. forseyde: shal be set amōg Apocripha, that is withoutē autoritie of bileue. Therfore the boke of Wysdome Ecclesiastici Judith and Tobie, ben not of bileue. The first boke of Machabeis was foūdē writtun in Hebru. And ỹ. ii. boke of Machabeis: was writen fyrst in Greeke. Jerome seyth al this sentence in the prolog on the first boke of Kynges. Also, ỹ boke of Baruk, and ỹ Epistil of Jeremi: bē not of the autoritie of ỹ bible anentis Hebrus ne ỹ praiere

ere of Manasses, as Jerom witnes-
seth. And how mich of ẏ boke of He
ster & Daniel is of autoriti anentis
Hebreis, & in hebru lettre: it is tolde
in ẏ same bokes by Jerom himsilfe
Netheles, Jerom in suing Hebrus,
cōprehendeth al these bokes in .xxii.
for Hebrus, makē oo boke of ẏ first
and ẏ .ii. boke of Kyngis, and clepen
it Samuel. And thei makē oo boke
of the thride. and iiii. boke of kyngs:
and clepē it Malachim. And thei cō-
prehenden in oo boke, ẏ .ii. bokes of
Paralipomenon. But certis lyttil
charg is of this rekning, whether ẏ
bokis of Kyngis ben nn̄ bred foure,
as latinis don: either .ii. as Hebrus
done. Also littil charge is, whether
Paralipomenō be departed in two
bokis, as latinis vsen: or be oo boke
alone, as Hebrus vsen. And so of ẏ
fyrst boke of Esdras & Neemie, litil
charge is, whether thei ben tweyne
as latynis and grekis vsē: either one
B.ii. alone

al one, as Hebreus vsen. Netheles, it semeth ẏ latinis and Greekis han more reesone in thys rekenyng than Hebreus han. But howe euer these bokes bē noūbred: al these bē of autoriti of bileue either of christē feith. Thā, if ẏ first boke of Esdras & the boke of Neemi ben noūbred for .ii. as Grekis and latynis vsen: and yf men taken Judith for a boke of holi scrypture, as the general cōgregaciō of clergie dyd at the seine of Nicene as Jerome wytnesseth in ẏ prolog on Judith: thē in the olde testament ben xxvii. bokis of bileue. Also Ecclesiastici was wryttē in Hebrue & the boke of wisdome is not anentis Hebreus: but sowneth Greeke Eloquence. And sūme olde writeris affirmē: that the Jew Phīlo made it. Therfore, as holi chirch redith Judith and Tobie and the bookes of Machabeis, but receyueth not tho amonge holy scripturis: so ẏ chirche read-

Seine, is a councell

readithe these.ii. bokes Ecclesiastici and Sapience to edifiyng of the puple, not to confirme the autorite of techyng of holy chirch. Jerome seith this pleinli in ỹ prolog on prouerbs Also Jerom trãslated the first boke of Esdree and Neemie, and biddeth that no mã delite in the dreemis of the .iii. and .iiii. boke of Esdre, ỹ ben Apocripha. That is, not of Autorite of bileue. For anẽtis Hebrus, the wordes of Esdree and Neemy, ben driuen into oo boke. And the bokes of the old testamẽt that ben not anẽtis Hebrus, & ben not of the noũbre of holy writte: owen to be cast far awaye, Jerom seyth in the prolog of Esdree. And therfore I translatede not the .iii. ne .iiii. boke of Esdree that ben Apocripha: but onelye the firste and Neemi, that ben rikenid for two bokes anẽtis Grekes & Latinis, and ben of autorite of byleue Netheles, Apocrypha ben seide in

two maners: as Catholicō seyth on this word Apocripha. A boke is seyde Apocriphū, either for ỳ autour is vnknowē & the truth therof is open, & holi chirch receiueth such a boke, not to preuing of feith, but to lernyng of vertues, & such bē the bokes of Judith & other which .s. Jerōe nūbreth in the prolog on Regū: either a boke is seid apocriphū, for me doutith of the truth therof, & holy chirch receiueth not suche bokes. And such ben the boke of the younge chyldehoode of the Sauiour, & the boke of the takynge vp of the body of seint Mari to heuene. Catholicon seyth this on that worde Apocripha. But sothely all the bokes of the newe testament that is foure Gospellers, Mathew Mark, Luke, and John, xii. epistles of Poule, seuē smale epistlis, the dedes of Apostles, and the Apocalips ben fullit of autorite of byleue.

Therfore christē men & womē, olde

and

and young, shoulden study fast in ỹ new testament, for it is of ful autoritie, and open to vnderstondyng of simple men, as to the poyntes that most ben nedfull to saluacion. And the same sẽtence is in ỹ derkest places of holi wrytte, bothe open and derke, whych sentence is in the open places. And eche place of holi writte bothe open and derke: teacheth meknes & charitie. And therfore he that kepeth meknes & charitie: hath the trew vnderstõding & perfectiõ of all holi write, as Austine preueth in his sermõ of ỹ preising of charite. Therfore, no simple man of wit be aferde vnmesurably to study in the texte of holy wryt. For why, tho ben words of euerlastynge lyfe, as Peter seyth to Christ in the .vi. chapter of John. And the holi gost stirrid holi men to speke & to wryte the wordes of holy wryte for the confort and saluacion of meke christen mẽ, as Peter in the

seconde Epistle in the ende, & Poul in the xv. chapiter. to the Romains witnesse. And no clerke be proud of the veri vnderstōding of holi wrīte: For whyre, verey vnderstondyng of holy wryt, wythouten charity that kepith Goddes heestis: maketh a man deper dawmid, as James and Jesu Christ wytnessen. And pride & couetise of Clerkes is cause of here blyndnes and hereste: and priueth hē fro verrei vnderstondyng of holye wryt, and maken hem to go quyk into hel, as Austin seith on the Psalter on that worde, Descendant in Infernum viuentes.

The second Chapter

THE olde testamente is departed into thre partes, into morall cōmādementes, Judicials and Ceremonials. Moral cōmaūdemēts techen to holde and preise & cherysshe vertuis: and

and to fle and repreue vyces.
And these commaundementes bin-
den euer and han strengthe, for tho
ben grownded in charitie and in re-
ason: and in lawe of kynde. Judici-
als techin domis and peinis for orri-
ble synnes. And the Judiciales of
Moses lawe werene full iuste and
profitable for men, for tho weren
ordeined of god, that maye not erre
in his douis and lawes and werks
Netheles, sith Christ was made mã
and ordeyned Lawe of mercye and
charitie, and wole not the death of a
sinful man but repentaũnce and sal-
uacion: chrysten men ben not boũden
to kepe ỹ Judicials of Moises law
that weren ended in ỹ tyme of Chri-
stes passion. But yet chrisien lordes
that han the swerde and ben goddis
bikers in the .xiii. chapter to the Ro-
maines: moune punish mẽ that tres-
passen openly, in cattele & bodili pri-
sone, and sumtyme by bodily death:
when

whē the syn mai not elſe be diſtried,
nether that the cominalte mai elſe be
ſtablished in peace, as the four doc-
tours and other lattere preuen opē-
ly by holy writte and reeſon. But lo-
ke that this be don for charytye and
cōmoū profyt: wyth mercye and cō-
paſſyon of brythren, not for couetyſe
nether pride, neither for vengeaūce
of a manis owne wronge. Cerymo-
nials techen fyguris and ſacraimē-
tes of the olde lawe, that fyguryden
Christ & hys deth and the miſteries
of holye chirche in the lawe of grace
And theſe Cerimonials ceaſſiden bt-
terly, as to obligacioun, in the tyme
of Christes deth, & ben noyeful and
damnable to mē that kepen tho, and
for that the goſpell is preached and
knowen generalli. For if tho cerimo-
nies ben kepte nowe: the keperis of
tho knowlechen ỹ Christ is not yet
cōmen, neither ſuffred death for mā-
kynde. And thys knowlechynge is
oper

open hereſie. For why, the truth and fredome of ỹ Goſpell ſufficith to ſaluatiõ wythout kepyng of Ceremonyes made of god in the olde lawe, and mych more woute ceremonyes of ſynfull men and vnkunning, that ben made in the time of Antichriſte, and of vnbyndynge of Sathanas in the .xx. chapyter of Apocalyps. Therfore, as it is open Hereſye to ſeye that the goſpel wyth hys truth and fredom ſuffyſith not to chryſten mens ſaluacion wythouten kepyng of cerimonies of godis lawe yeouũ to Moiſes: ſo it ſemeth open hereſy to ſey that the goſpel with his fredõ and treuth ſuffiſith not to ſaluacion of chryſten men wythoute kepynge of cerimonies and ſtatutis of ſinful menne and vnkunnynge, that benne made in the tyme of Sathanas and of Antichriſte.

¶ The thryd chapiter.

Simple

Simple men of wit moune be edified to heauēly lyue-ing, by reading and know-yng of the olde testament. For in the beginyng of Genesis thei moun knowe howe God made hea-uen and earth and al the creatures of nought, & made man to hys owne Image and liknes and to haue blisse in body and soule, wythouten anye ende. Also men may know how sore God punished Adā & Eue for brea-kyng his cōmaundement, And how Abel pleased God by feyth, mekenes and charitie: and howe Cayn disple-sed hym by sinnes, & specially by en-uie, hatred, and manquellinge. Also howe Noe was loued of God, and al the worlde (outakē. viii. persons) was distroyed for synne. And howe for pryde and other synnes, God de-partyd many langagis: that noman vnderstode other in ȳ tour of Babel And howe feythfull and obedyente

to

to God Abraham was that he yede out of hys londe into a straung cou-tre & was redy to slea his owne son Isaac, at the will of God, & gat therfore myche rewarde of God. And howe God distried Sodome & Gomorre and other iii. Cities, for lecherie and other synnes, that tho were sunke downe, & the dead sea is nowe where tho greate Cites weren.
Also howe true and obediēt to God weren Isaac, Jacob & Joseph: and howe God kepte hem in al periles.
All thys processe of Genesis should styr christen men, to be feithfull, and forto drede and loue God: and in all thynges do hys wyll.
Also in Exodi mē may knowe howe God kepte hys symple puple in Egypte, and encreased hem greatly in that londe, vnder the persequucion & tyrantry of kyng Pharao, & deliuered hem bi many miracles, & punished Pharao & hys puple wyth temne

stronge

strong vengeaunces, and fedde hem meruilousli in desert. xl. yers, where no dwellynge of men was before, and made hē to ouercome the strōg puple of Amalech. After thys God taught hē wyse gouernaile, & bitoke to hem the ten cōmaundements and other iudiciallis to punyshe greatly open greate sinnes. And they weren ful bisi to make a costlue tabernacle to the honoure of God by hys bydding & teching: ỹ figured holy chirch & vertuis in mens soulis. At the last God toke greate vēgeaūce on hem for Idolatry: whā they forsokē the feyth and worshipyng of God, and honoured den yeotun caluys by styring of the deuyl. And then Moses was a trewe mediatour bytwyx God & the synfull puple: and seyde thus to God, for greate tryst of hys mercie and for ryghtfulnes and greate charitie to ỹ puple. Either forgiue thou thys trespas to hem: eyther do me

out of ye boke in which thou hast wrl
tē me. And for this deuoute preier & greate charitie of Moses: God sparid the sinful puple, & distried not sodēli al the puple, but toke hē to mercie & grace. And this proces of Exodie should make mē cristi in godes helpe & to be true in hys loue, & Eschew his offēce wt al here mightes

The thyrde boke clepid leuitici: teacheth men sacrifices due to God, and for synnes of the puple in the tyme of the olde testament, and that no man vnworthy shoulde nyghe to the seruise & sacrifice of God. These sacrifices owne not to be kept now: for tho figuriden the passion and the death of Christ, and remissiō of sins by the blude and merite of Christ in the lawe of grace. Also this boke teacheth men to absteine fro wedlocke of nyghe kynne and affinitie wythin the .ii. degree, and ordeyneth peine of death for Idolatrye, and wedynge

wythin

wythin the .ii. degree of cōsanguinity and affinytye. At the last, thys boke teacheth mē to kepe Goddes hestes & for to loue here neyghbours and to do equitie to hem, and werkis of mercye to nedy men, and cōmaūdeth iuste weightes & measures & domis and forbyddeth strongly Idolatrie and wytchcrafte & false coniuringes and telleth prosperiti that shal come to hem that kepen Goddes hestes, and vengeaunce & peine to hem that breaken Goddes hestes. And thys proces of Leuitici, shuld make chri-stē men aferd to breake Gods hests and toyful to kepe tho to lyfe & deth for reward of God in euerlastynge blysse.

The fourth boke clepid Numeri, tellethe the noumbre of puple ledde out of Egypt, both of lewde men & and of prieſtes and of deakenis: and howe God kepte hem lōgein ỹ hor-yble desert, and punyshed hem all

by

by death, outake Caleph and Josue for grutchyng and mistrust to gods word, and punished Marie Moses suster wyth lepree: for backbytynge of Moses the mild seruaũt of God. Also, whã God would haue distried the puple for grutchyng ayens hym Moses preyed wythe all hys herte for the puple that woulde stone hym to death. Also God teacheth there, that he that doth any synne by pride: shalbe dead. And that he that brake the sabat, yea by gaderyng of stikes, should be stoned of all the puple.
Also God punished sore Core, Dathan and Abiron, that weren rebell ayens Moses and Aaron, & maden discencion in the puple: so that the earth opneide & deuoured hem with here tabernacles & al here cattel, and ehey yeden downe quicke into hell. Yet whan the puple grutched ayens Moses and Aaron, and would slea them vniustly, & God kylld manie

thousandes of the Puple heerefore: Moses bade Aaron prey & offer encens for the puple, and so he ceassed the vēgeaūce. Also God techeth ther that priests shulē haue ẏ first fruits & first borne things & parte of sacrifices, auowes & offeryngs, & dekins shoulen haue tythis of ẏ puple, and yeue her tythis, that is ẏ tenth part of tithis (which thei tokē of the puple) to ẏ highhest priest, and priests and dekins shulen holde hem apayde wyth here spiritual parte of tythys and offringes, and take no possession in ẏ londe of here brithren. For God hym silfe shal be the parte & heritag of priests: in ẏ middis of the sonnes of Israel. Also for Moses and Aarō beleuidē not fully to Gods worde, but douteden of his byhestes at the water of avenseinge: God sufferede not hem to enter into the lond of byheste, but, both weren deade in desert. Also in this boke ben tolde the

dwel

dwelings of the chyldrē of Israel in
desert and the battels that they had
den ayens heathen men, and of balaā
how he was hyred to curse Godes
puple: and howe God cōpelled hym
to blesse his puple, and to seye pro-
phecy of Christ. And for the puple of
Israel dyd fornication & Idolatrie:
God bade Moses hang all the prin-
ces ayens the sune, that the stronge
vengeaunce of God were turnid a-
waye fro the puple of Israell. And
for as miche as Phinees the preste
kylled a Duke of Israel ỹ dide for-
nication wyth an heathen woman,
and dyd this for feruēt lone to God:
he gate of God euerlastynge prieste-
hode for hym & his seede, & turnid a-
wey gods wrath fro ỹ chyldrē of Is-
rael. Also there is taught, who shal
be heire of a mā, & of holi daies & sa-
crifices & offerings made in tyo, and
which auows shulē be holdē, which
not, of batels & how ỹ preis shulē be

parted amonge the puple, and what
should fall to the prieste, & howe the
lond of biheſt should be departed to
xii. lynages, & dekenis shoulen haue
cities to enhabite in tho, and the sub-
arbis to here shepe and beastes, and
cities of refuite shouldē be ordeined
for hem that shedden bloude vnwyl-
fully, not of purpose, neyther hatred
before goyng. And he that is gyltie
of maus death: shall be slaine wyth-
outen any redemption.

This proceſſe of Numeri, shold stir
christē mē, for to loue here enimies &
do good to hem, as Moſes & Aarō
diden, and to kepe Goddis heſtes,
and shede not mans bloude vniuſtli

Deutero-nomi. The .v. boke clepyd deutronomie:
is a reherſynge and cōfermyng of all
the law afore going, and styreth mē
gretly to kepe & teach goddes heſts,
and adnothyng to tho, neither drawe
awaye any thyng fro tho. And first
it teacheth, that wyſe men & mighty

shouldē

shoulden be made iudges, and deme
ryght the poze and the ryche. After-
warde, howe the Jewes ouercame
Deon the kyng of Esebō, and token
hys londe and all the goodes therin,
into here owne possession, and dyden
in like maner to Og ỳ king of Basā,
and to hys londe and goodes, Fo-
thermoze God cōmaundeth men to
kepe hys heestes: and adde nothynge
therto, neyther dra we nothing ther-
fro, and ỳ they drede and loue God
of all here hert and of all here soule,
and al here strength, & eschew Ido-
latrie, and serue and woꝛshipe hym
alone, and that theye teache goddis
heestes, to here sonnes & thynche on
tho hests in howese and wey, sleping
and wakinge. Also God cō maūdeth
hys puple to eschewe weddingis of
heathen men & womē to here childer
lest they be drawne to Idolatri, and
bihetith mani blessinges to hem and
myche encreasyng of goodes, if they

kepē truli his cōmaūdemēts And ẏ strōg vēgeaūce ⁊ distriengshal come on ẏ Jues, if thei don idolatri, ⁊ bē vnobedient to God. Also God byddeth hem haue minde that thei weldidē the lond of biheest, not for here owne rightfulnes and strength: but for the synnes of mē that dwelliden therin, ⁊ for the ooth of God which he made to Abrahame and to other holy men. Then God remembreth to hem many great sinnes: to make hem ware ẏ they trespasse no more, but that they dreade God and loue hym in al here herte and soule, kepe hys cōmaundementes, and swere by hys name, and loue pilgrimis either comelingis. Efte, God bydith hem haue his wordes in here hertes and wyts ⁊ haue tho for a signe in ẏ hondes ⁊ bitwixt her iyen, ⁊ ẏ they teach here sons to bythinke on the wordes of god euer and ẏ thei write ẏ wordis of god on ẏ postes ⁊ yates of her house,

house & tellety & yeueth his blessyng to hem, if they kepen his heestis, and yeueth his curse to hem if they brak kē his hestes, and worschipen alien Goddis. Also they schulen distroye the places wherin heathen men dyden Idolatrie, & distrie here auters, Images, wodes and Idolis. And they schulen make here sacrifices and offer here tythys and the first frutes and yeftes, and auowes: in the place whych the lorde hath chosen to hys name, and thys was the temple of Jerusalem. Also a prophete either a feyner of dreames that stirreth men to do Idolatri: shalbe slayne, and so shall a frende, either citie, that doeth Idolatrie eyther styreth other men therto. Also thou shalt pay tythis of all frutes that growen in the earth, of wheete, of wyne, of oyle: and the first borne things of neete and shepe And in the thrid yere, ꝑ shalt depart another tith of al thinges ẏ growen

to thee, and kepe it within thy yates, to susteine the dekin, pilgrime either comlyng, fatherlesse chylde eyther motherlesse: and wydewe that bene wythin thy yeates. Also in the .vii. yere shalbe remission of dette to citi-sens and kynsmen, netheles, not to a pylgryme & comelynge, for he maie be cõpelled to paye. Utterly a nedye man and begar shall not be amonge Goddes puple: but poze men shoulen not faile in the londe. Therefore, rychemen shoulen helpe hem wyth loue: and helpe hem wylfully in here nede. Than God teacheth of three greate solemnities, Of paske, of the feast of wokes either Pẽtecoste: of the feaste of Tabernacles, and that maisters & iudges sholen be ordey-ned in all yates eyther cities by eche linage, to deme ẏ puple bi iuste dõe and take not yeftis neyther persons. Ferther moze God teacheth, ẏ who euer is conuict bi tweine either thre

wyt

witnesses, that he hath do Idolatri: he shal be stoned, first bi ỹ witnesses and than by all the puple. He that is proude and wol not obeye to the cõmaundemente of the hygh preste and to the dõe of the iudgis in that thei teachẽ gods lawe shal be deade.

Then God teacheth what maner kyng the puple shal make: and what shal be his office. Afterwarde God teacheth that prestis and dekynys, and all that bene of the same linage: shoulen not haue parte and herytage wyth the residue puple of Israel. For thei shoulen eate the sacrifices of the lorde, and the offrings of him and thei sholẽ take none other thinge of the possession of here britherne. For whye, God hym selfe is her heritage. Ferthermore God forbideth Idolatry, and to enquyre cõiureris: and to kepe dreamis and chiteryng of byrddis, and cõmaũdeth that no wytch neither enchaũter be, & that

men

mē take not coūcel at hem ẏ han spi-
rites in cloos: neither at talse diui-
ners, nether axe of dead mē ẏ truth.
Also god shal reise a prophete of her
brethrē, ẏ is Christ ẏ sauioure: & he
ẏ heareth not his words, shal be pu
nished. A prophet that wil speke by
pride, in ẏ name of god ẏ thing that
god bade not him, either by ẏ name
of other gods: shal be slaine. Also. vi
cities of refuite either of fraunchise,
shullen be: that he that sleeth a man
not by hatred but ayens hys wyll:
be saued. And he that sleeth a man
by hatered and byfore castinge: shal
be slain wythoute mercie either raū-
som. He that is cōuicte to hane seide
false wytnes ayens his brother: shal
haue the same peyne to whych hys
brother shuld be put, if he had be gil
tie. Also priests shoulē cōfort hē that
gone to iust batteil, to haue truste in
god & drede not here enimies. And ẏ
ferdful mē, & they that han newil bil
ded

ded an house, eyther newly planted
a vine, or newli wedid a wyfe, & not
vsed hyr: go not to batteil. And first
warriers shulē profer peace to a city
And if ỹ citie yelde it self: mē therin
shulē lyue vnder tribute, else al men
therin shoulen be slayne. And this is
vnderstōdē of tho cities ỹ bē not ye-
uun into possessiō to ỹ puple of Is-
rael And ther is told the departyng
of preyes & what trees shoulē be kit
downe in the bysegyng. Also God
teacheth what shalbe done: whanne
a mā is founden slaine, and the slear
is vnknowē. A child rebel to the fa-
ther and mother, & that yeueth him-
selfe to glotonye lecherie and drūke-
nesse: shalbe stoned of al the citie. A
man shal kepe the oxe & shepe of hys
brotherthat is straied awei: & bring
it aven to hys brother, & so of other
beasts & of eche thyng. And if thou
knowest not whose tho ben: ỹ shalt
kepe tho stil: til thi brother seke and
receyne

receiue tho. Who euer doeth auou-
trie: shal be deade. And if a man de-
foul a virgin: he shal wedde hir, and
yeue fifti sicles of siluer to hir father
Thou shalt not take a seruaũt to his
lorde: whych seruaũt fledde to thee,
but he shall dwel with the in a place
that pleaseth hym. None whore shal
be of the doughters of Israell: nei-
ther a lechour of ỳ sonnes of Israel
Thou shalt not lene to thy brother
for vsurie. If a man hate his wyfe:
he shal wryte and yeue to hyr a libell
of forsakyng. But this is forbedun
of Christ in the gospel of Mathew,
in the.v. and xix chapter. When a
mã hath take late a wife: he shal not
go to bateil, neither any commune
office shal be put on him, but so yere
he shal be glad with hys wife, & take
hede to his hous. He that proloineth
hys brother, whych is a fremã, and
seleth hym: he shal be slayne.
Thou shalt yelde at nyght to a pore
man

man his wedde: and in the same day thou shalt paye to a nedy trauelour hys hyre. Fathers shoulen not be slaine for the sonnes, neither sonnes for the fathers. When thou reapest corne in ỳ feeld, & forȝetist an hãdful thou shalt not turne ayene to take it: but thou shalt suffer that a comling, fatherles chylde, and wydowe take it awaye. And so of gatheryng of olyues, and of gatheryng of grapes. When tweye men ben at debating, and the wife of one wole deliuer hyr housband fro ỳ hond of the strõger and take him by the priuimembres: she shal leese hir hond withouten ani mercie. And there God forbydith false weightes and measurs, a more and a lesse. Also dekinnis sholen prouoũce and seye wyth hygh voices to all the men of Israell. He is curssed that dothe Idolatrye, or breaketh any cõmaũdement of God, or doeth ayens any part of the lawe of God:

and

and al the puple shal seie Amen. Also God biheteth greate prosperitie to his puple if thei kepe his hestis, and thei shulē be blessed in citi & blessed in fielde & ỳ fruit of here wombe, & the fruit of here lond shalbe blessed, & al thynges that pertein to hem shulē be blessed ' & they shulē haue victorie of here enemies, and many prosperities of soule & body, shulē bifale to hem. And if they kepen not goddis hestis: thei shulen be cursed in citie & felde. The frute of here wombe, & al thinges that perteyne to hem, shulen be cursed. God shal sēde hem hunger thrỳst, pestilence, feuer, & colde and brenning, and heate & corrupte ayer, tyll they perishen. Enemyes shulen haue victorie, & conquere hem, and take of hem prisoners. And yet God shal punische hem wyth huge vengeaunce that al that hearē be astonied. Nethelesse, if whā al these vengeaūces ben fallē on hem, thei repēten, be

rili in ẏ hert & turnen ayene to God &
obeien to his hestis in al here herte &
al here soule: ẏ lord shal haue mercy
on hem, & brynge hem ayene to here
lōde fro al folkes amōg which they
werē scatered. And god shal bles hē
& make hem to be of more nūbre, thā
here fathers werē: and shall turne al
ẏ cursses on here enimies. And God
shal yeue to hē abūdāce in al werkis
of here hands & in al things that per
teyne to hem. Moses spake all these
words to al the puple of Israel and
bade hem dread not here enimies for
God shal go befor his puple, & ouer
come here enimies. And Moses or-
deined Iosue to be leader of the puple
befor all the multitude of the sons
of Israel. Moses wrot this law and
afeit to priests ẏ sons of Leui, & to
the eldermē of Israel & bade hē rede
ẏ words of this law bifore al Israel
in ẏ hearing of al men & womē little
childrē and comlings ether cōuersis
to

to the feith of Jewes: that thei hear and learne and dread our lord God, and kepe & fyl al the wordes of thys lawe. Moses by goddis cõmaundement wrote a greate songe & taught it the childrẽ of Israel, that it should be into wytnessynge ayens hem. And Moses clepyd togithere all the elder mẽ & teacheris: and clepid heauẽ and earth into witnessyng ayens hem. And whan Moses had fillid al the wordes of thys greate soung: he styed in to an hyl, and was deade there, & God buried hym, and manne knew not his sepulchre tyl into thys daye. Christẽ men sholdẽ mych read and heare & kun this boke of Deutronomi, that comprehendeth all the law of Moses: & disposeth men for to beleue in Christe and heare and kepe hys * wordes. *

¶ The .iiii. chapiter

the

to perfect knowledge.

The .vi. boke whyche is clepid Josue: telith in general ẏ Josue brought the puple into ẏ lōd of behest, & departed it by lot to hem. And firste howe God bihight to Josue ẏ none shulde moū a ẏenstōd him & his puple in all ẏ daies of his lyfe. And God bihight ẏ Josue shuld departe by lot to hys puple ẏ lond of bihest. And God cōmāded him to kepe al ẏ law & bow not fro it: but thincke therin by days and nyghtes, that he kepe & do tho things that ben writen therin. After this, Josue sent aspies: to behold the londe & the Citie of Jerico, and they entriden in the house of a cōmon woman Raab: and weren sauyd there, by counsel and helpe of the woman. Thā Josue bade the priests take the Arke of the bond of peace of the lord and go bifore the puple, & thei diden so. And whanne the priestis camen and broughten the arke to the brink

of Jordan: ỳ great water of Jordã wente awete to the dead sea, and the hygher waters stoden stylas a wal, so that the puple passed by the drie bottome, and the priestis stoden on the drie earth in the myds of Jordã. Also Josue bade. xii. men of the. xii. linages of Israel, take. xii. grete stones fro the bottome of Jordan: and set tho in Galgalis, where the puple settid tẽtis in the next night after the passyng of Jordan: & take. xii. stonis of the lond and put in the middis of Jordan, where the Arke had stond, and bade that fathers shulden teach here childzen howe they passeden by the drie bottome of Jordan, for god dzied the waters thereof, as he had do before in the red sea. And the priestis & prynces and al the puple obeiden to Josue. Than Josue circumcidid the puple that was uncircumcidyd. xl. yeres in deserte: & the Puple made pask in the. xiiii. day of the moneth

neth at euentide. And Josue seeth an Angel of the lord, which angel was prince of goddis oost. Also the strōg wallis of Jericho feldene downe at goddis ordenaunce, whane priestis braiden wyth seuen trumpis, and al the puple cried anhigh in the .vii. dai of cumpasyng of the citie. And the puple of Israel dystroyed and brent the cittie and al thyngs therein: outaken Raab and tho that weren in hir house, and outaken golde and syluer and vessel of bralle and Jrun: whych they haloweden in to the tresorye of the lorde. Also, for Achior did ayens goddis bydding and toke to him silk a thynge reserued to goddis vse: he was stonid & brent & al hys goods weren brent wyth hym. And al this punyshyng was done on hyme: for afor this the puple of Israel might not stonde but was ouercūe of here enimyes. After thys punyshynge of Achior, Josue toke the cittie of Hate,

and kylled the kynge and all the pu-
ple and distryed and brent the citie,
and honged the kyng thereof in a ie-
bat. Than Josue bilded an auter to
God in the hyll of Heball: & offered
theron brent sacrifices, and peacible
sacrifices, & wrot the Deutronomie
of Moses lawe on stonis. And fyrst
he blessid the puple of Israel. And
after thes things: he reade the wor-
des of blissynge and curss ng and all
thyngs ẏ weren written in the boke
of the lawe. He lefte nothinge vn tou-
ched of these thyngs whych Moses
had cōmaunded: but he declarede all
thynges before all the multytude of
Israel, to women and to lyttle chyl-
dren and to comlings that dwelliden
amonge hem. Also men of Gabaon
feyniden hem to be offer cuntre: and
by thys fraude they gaten of Josue
peace and lyfe, of Josue & other prin
cis. And for this fraude: thei and al
here successours weren made bond
to

to bryng wodde & water to the seruice of the auter & of al the multitud of Israel for euer.

Also Josue by gods helpe, ouercam v. greate kingis in oo daye, & made hys Princis treade on the nekkis of these kingis. And thā he hōgid these kingis on v. Jebatis. And he ouercame al tho kyngis & here puples. ỹ dwellydē in the londe of biheſt, that weren. xxxi. kyngis, & departed the londe of biheste to xii. linagis of Israell by lot, and cities of refuite and cities to Prestes & dekenis to dwell in as God commaunded.

Thys processe of Josue shulde styr christen men to haue greate triste in God: & dread no man neither puple, as loung as they seruiden treuly almyghty God.

The vii. boke cleped Judicum: telleth that ỹ puple of Israell was rulid wyth Judgis either domesemen aftir the death of Josue, & somtyme

by a womanne Delboza. Whan the puple fell to great synnes, & specialli to Idolatrie: God sente aduersaries on hem, that turmētiden the Jewes ful soze, and kyllidē many thousandis of hem, & yelden other vnder tribute and great thraldam. And whan the puple repentid verely & cried to God with al here hert: he sent helpe to hē, and reisid a iudg that ouercame here enemies, & reulyd hem well in peace and in goddis lawe.

This processe of Judicum shuld styre christen menne foz to flee sinne and loue God, that doethe so greate mercie to hem that repenten verely.

Ruth

This boke cōpzehendith ỹ storie of Ruthe, that was an heathen woman: and lefte hir nacion & Idolatri, and beleuid in God & kept hys law. Therefoze she was wedid to a noble man of the Jewes, and is set in the Genalogie eyther kynrid of oure sauioure. Thys stori shulde styr al mē

to

to forsake here synne and serue God truly in all here lyfe, for rewarde of heuenlye blysse.

The fyrst boke of kynges, telleth howe the preste Elie and his sonnes weren repreuyd and slayne: for they gouerniden euile, goddis puple. And for here synne & necligence, the puple dyd myche synne: and was ouircomen of heathen men, & the Arke of God was taken of heathen men, and they kylliden many thowsandes of ỹ Jews. And how the treue child Samuel was a feithful prophet of the lorde: and gouernid wel the puple in goddis seruise & ryghtfulnes, and did none extorcio, nether toke yeftes of anie mã: neyther couetid any mãs good, but did al thyngs in his office iustli bifore God & man. And whan Samuel was elde he settid hys sonnes Judgis on Israel. And for they bowden after auarice and token yeftes & peruertid dome: the puple ar- i. Reg.

eden a kyng vpon hem, to greate in-
dignation of God & harme of hem-
silfe. Than Saule whyle he was
poze & meke and soughte the assis of
his father: was made kyng and did
well a lytle whyle. And after for his
pryde & couetise: he was repreuid
of God, and pryuid fro the rewme,
boeth he and his kyn. And poze Da-
uid was chosen kyng bi gods ordi-
naunce, for his meknes, mercie and
charitie. Dauid spared Saule hys
enimie that pursuid him to death vn
iustly: and was a traytoure & blas-
phemar of God. And not only spa-
rid hym twise bitaken into his hon-
dis, whan he might haue slaine him
and yet haue scapid harmles: but al-
so letted hys mē to smyte him whan
thei mightē haue slaine him, & scapid
harmeles. And yet the wicked tyrāt
Saule pursuid hym for enuie: and
soughte his death in many maners,
& euer God kept Dauid in al perils:
and

and yelded peyne to Saule for hys tyrannie and wickidnes, and made hym to be slayne of heathen men.
Thys processe of the fyrste boke of Kyngis: shulde stir priestis to be not negligent in here office, neyther to be coueitouse. And styr secular Lordes: to be meke & iuste to God and men.

The ii. boke of Kingis, tellith first howe Dauid bywevlid greately the death of Saule & Jonathas, and of Gods puple. And Dauid kyllid the man of Amalech ỹ kyllid Saule vtterli aftir the death woũde of Saul: and broughte to Dauid the corowne and bygh of Saule. Aftir thys the linage of Juda corowned either annoynted Dauid in Ebrone: that he shulde rayne on the house of Juda. And than was long warre bitwixt Isboseth son of Saul: and the house of Dauid. Dauid encresed euer and wexte strongar and stronger: and ỹ house of Saul decresid ethe daye.

Regũ .ii.

Bygh, is a Coliar or gorget

And

And Dauid reigned.vii.yeres in Ebron, & gate.vi.sonnes. Also Dauid made mych sorowe for the death of Abner: whan Joab had kylled hym bi treason. Also Dauid killid Banaa and Rechab, that kylliden by treasō Isboseth his enemie. Than al Israell came in to Ebron, and anoyntyd Dauid into kynge on Israell. And Dauid reygned on Juda in Ebron vii. yers and an halfe. And he reigned in Jerusalē. xxxiii. yere on al Israell and Juda, and was xxx. yere elde, when he bigamme to reygne, and reigned xl yere. After this the noble king Dauid had tweye victoryes of philisteis. Than Dauid toke xxx thousaunde mē chosen of Israel: to bring to his place the arke of God. For reuerence and deuocion: Dauid made greate minstrelsie, & mekid hymsilfe bifore ỳ Arke, & suffred rebuking of Michole ỳ daughter of Saul therfor. Dauid thought to build ā house

to

to ỹ arke of god. Thã God telde to Dauid ỹ his son shuld bild his houſ & the trõe of Dauid shalbe stable wtoutẽ ende, and this is filed in Christ. Than Dauid had victorie of many lõdes & made tho tributari to Israel And god kept Dauid in al things to which he yedeforth. And Dauid did dome & rightfulnes to al his puple. And he did merci & curteci to Miphi boseth son of Jonathas. After these things Dauid dwelid at home whã Joab & the oſt wẽt to batteil, & dyd aduoutri wb Berſabe ỹ wife of Uri: & procured ỹ deth of Urie by treasõ. Thã God sent Nathã the Prophet to repreue Dauid of his sin & he toke mekeli his repreuing: & knowlechid ỹ he sined ayens God, & god forgaf ỹ sin but swerde & persequutiõ went neuer awaie fro his houſe. For God killed ỹ sõne of Berſabe, & oo sõne of Dauid killed an other. And Absalõ his sonne roos ayens him and draue

hym

hym out of Jerusalem, and sought wyth stronge oost to slea hym. Than dauid yede out of Jerusalem on his feete: and stied wyth bare feete into the hyghnes of ỹ hyl of Oliuete and wepte. And al hys puple wepte butterly: and dauid mekyd him to God and seide. If God seye to me, thou pleasest not me: I am redie, do he ỹ is good bifore hym silfe. Than Semei that was of the kyn of Saul: disspisid Dauid, and clepid hym a manquelar, & a mã of Belial, and a rauenoure of the reuome. And he cursside Dauid, and castid stones and earth ayens Dauid & ayens al ỹ seruaũts of kyng Dauid. And whan Abissay would slea this cursar: Dauid bade hym suffer Semei to curs hym, and seyde. God cõmaundid hym to curs Dauid. The kynge sayde to Abissay and to al his seruãts. Lo, mi sonne ỹ yede oute of my wombe, sechith my lyfe: that is to slea me: How we mych

mor-

more now this son of Gemini. Suffer ye him to curse by cõmaũdemẽt of the lord: if in case the lorde behold mi tormẽt & yeld good to me for ti⁹ cursing to daye. Afterward Absalõ defoulid openli, hys fathers wyfes, before al Israel. Than Achitofell yafe a fel councel to pursue Dauid in that nyght with .xii. thousãds of mẽ, and slea hym before ꝑ he were ware. But this coũsel was distried bi goddis wyl and by a wyse coũsel of Cusy, the frend of Dauid. Then Absalõ gadride ꝑ powre of Israel, to make opẽ war ayens his father. Nethelese Dauid for pitie & charitie cõmaũdid thre princis of his oost to kepe Absalon alyue: ꝑ he myght repente and be sauid. And whan Dauid knewe that Absalon was slaine; he made so greate sorowe, that almoste he was dead. And al the puple was in poinc to forsake Dauid. Thã for this peril Dauid left hys mourning, & sat opẽ

lie in the yate to comfort al hys oost.
After this, the councell of al Israell
came to Dauid: ỹ they shouldē bring
hym into hys rewme worshypfully.
And Dauid forgaue the opē treason
to hem, that they hadden do afore:
and sterde swetly mē of Juda that
weren specialli his traitors, to come
and bringe hyme into hys rewme,
and forgaue here treason. And he for-
gaue the souereyne treason to Amasa
that was of his owne kyn: and was
prince of the oost of Absalon to slea
Dauid. And Dauid swore to make
thys Amasa prince next Joab. And
forgaue the sin and cursyng and trea-
son to Semei & swore that he shuld
not dye. yet before Dauid came to
Jerusalem: a newe debate roos by-
twixe the mē of Israel, and the men
of Juda, for this bringing ayen of ỹ
kyng, was not telde fyrste to men of
Israel. And bi stiring of Siba a mā
of Belial ỹ was of ỹ kyn of Saul:
all

all Israel was departid fro Dauid & sayd this Siba. And in thys tyme Joab killed bi treson ỹ noble knight Amasa Thã this Siba passed bi al the lnages of Israel til unto Habela & Bethmaka & al cholé mẽ werẽ gatherid to him. And Joab & hys oost bisegidẽ thes cities, & wolden distrie the greate citie Habela, and a wyse woman of ỹ cite sauid it by her cousell, & made Siba to be slayne and al ỹ puple to be sauid on boeth sides Also .vii. men of the kyn of Saule, weren slaine of Gabonits, by sufferyng of Dauid & by coũcell of God. For Saul kyllid wyckidly the mẽ of Gabaõ. And for this sin of Saul, hũger was made thre yere in the daies of Dauid. And after this vẽgeaunce don on the house of Saul: God dyd merci to the lond. Thã is set a great songe of Dauid wherche he spake to God: whã he had deliuered him frõ ỹ hond of al hys enimies. Thã sueth

the

the noũbre of strong men of Dauid. At the last Dauid for pride, & ayene the law: noũbred ỳ puple of Israel. Therfore. lxx. thowsand of mẽ were deade by pestylence. Than Dauid repented hym sore & meked hym to God and seide thus. I it am that synned and did wickedli, What han these men do that ben sheepe: that is simple and innocent, in cõparison of me. I biseche the that thyne hande be turned ayens me, & ayens the house of my father. Than God sent ỳ prophete Gad to him & bade him make an auter & offer brent sacrifices, and peaceble sacrifices. And god did mercie to the lond: & the vẽgeaũce ceassid of Israel. Thys procesle of thys .ii. boke: oughte to stire kyngs & lords to mercie and ryghtfulnes, and euer to be ware of idelnes that broughte Dauid to auoutri & other misrheuis and euer to be meke to God and hys prestis and sore repent here misdedis

and

and make amendes to God & men & wilfully forgyue wrõges don to hem, and euer be ware of pride & extorcions: lest God take vẽgeaũce on all ỹ puple, as he did on Dauid & his puple. And euer to be patiẽt & merciful as Dauid was: to get remissiõ of sin bifore don, to get peace & prosperitie, and heuenly blysse wythouten ende.

The.v.Chapiter

The.iii. boke of kyngs tellith first howe Adonias sõne of Dauid wolde haue reignid and Dauid in his life ordeined Solomõ to be king, & he reygned bifore ỹ death of Dauid. Than Adonias fled for dred to ỹ tabirnacle of god, & held ỹ corner of ỹ auter tyl Solomõ sayd ỹ if he wer a good mã: he shuld not die. Else, if iuil were foũdẽ in him: he shuld die. Thã Dauid in ỹ time of hys dynge charged Solomõ to kepe well Gods law: &

to quite to the ſonnes of Berſellaye the truth and kyndnes of her father and to puniſhe Joab for his trecherous manquellyng of Abner, and of Amaſa in the tyme of peace. And to puniſh wiſely Semei, for his worſt curſſing which he did to Dauid. After theſe things Solomō made Adonias to be ſlayne: for he purpoſed gilefuly to be kyng. And Solomon caſted: awai Abiathar, that he was not the prieſt of the Lorde and exiled him alſo. For he aſſentid to Adonias and was traytor to the kynge. And Solomon commaũded Joab to be ſlayne in the tabernacle at the auter: for he had ſlayne gylefully two princis in peace, wythouten wittynge of Dauid. And the kyng ordeinid Sadoch prieſt: for Abiathar. Than the kinge commaunded Semei that he ſhould not go out of Jeruſalē. And if he paſſed the ſtrond of Cedron: he ſhould be deade. And Semei accep-

tid

tid this. And for he passid these boũ-
dis: the kinge commaundyd hym to
be slaine. And so he was slaine by cõ-
maũdement of the kyng. After thes
thyngis: the reume was confirmed
in to the hondis of Solomon, & he
weddyde the daughter of Pharao
king of Egipt. Thã God bad So-
lomon axe of him what him liked.
And he axid that God shuld yeue to
him wise herte, ỹ he might deme hys
puple and make discrecion either de-
partynge bytwix good & euyl. And
thys axynge pleased God full mych
Therefore God yafe to hym a wyse
herte and vnderstondyng, in so mych
that none before him was like hym,
neyther shall ryse after hyme. Also
God yafe to him richesse and Glorie
that none amonge kyngis was lyke
hym in all dayes byfore. Than, for
Solomon yafe a wyse sentence of
dome bitwix twein cõmon womẽ, ỹ
passide the wit of cõmon men: theye

dredden the Kyng and seiden, Gods wisdā was in him to make dome. Than is tolde the worshipful house-hold and meinie of Solomon. After these thynges Solomon byl-dyde a noble house to himsilfe: and a famous temple to God in Jerusalē And after that the temple was fully made: al the elder mē and pryncis of linagis and Dukis, and of meinies of the chyldren of Israell, weren ga-therid to Kynge Solomon in Jeru-salem: to brynge the arke of God fro Siō in to hys owne place in ẏ tem-ple. Than the Kyng axed of God many prayeris, and profetis for hē that preiden deuoutly in the temple, and God graunted tho. After these thyngis, God halowed the temple and certified to Solomon: that if he kepte all hys cōmaundementes: he shoulde set the trone of Solomons rewme on Israel wythouten ende. And if the puple of Israel and here

chyldren

chyldren kepte not Goddis heestes, but worchipen alien goddis: he shall do away Israel fro the fat of ỹ lond whych he yafe to hem, and God shal caste awaye fro hys syght ỹ temple whych he halowed to his name, and Israel shal be into a prouerb, either fable either tale to al puples, & this house shall be into ensample. After this, the Quene of Saba came to Solomon: and had greate araye of mē and iewelse, and yafe many iewelse to Solomon, & he ayene to hir. Also Solomō taught hyr al things that she had in hir herte, & she blessed God & Solomon and his seruaūtis and yed in to her lond. Than Solomon made manye sheldis & bucleris of golde, and made a greate trone of Iuer and clothed it with fine golde. Than kynge Solomō was mangnified ouer all kyngis of the earth: in ryches and wisdome. And al ỹ earth desyred to see hys face and to heare

his wisdom, which his God had yeuen in his hert. After al these things Solomon whan he was elde louid gretli mani hethē womē & had a. M. wiues principales & secōdaris. And thā his herte was destrewed & peruertid bi tho women, þ he suid alien Gods and worschipid hē. Therfore, God reised ā aduersari to Solomō in his lyfe, & departed his rewme in þ time of Roboā his son, & yaf .x. linagis to Jeroboā his seruāt, & kept oo linage to his son for the merite of Dauid his father. And thys departing befel inich for þ Roboā forsoke þ coūcel of olde & wise mē, & sued the coūcel of yong mē, & spake hard wordes to þ puple. Thā Roboā gathered proudli al þ house of Juda & the linage of Beniamin, an hūdrid thousand & foure score thousand of chosē men & warioures: that thei shulden fight ayens the house of Jsrael, and bringe ayene the rewme to Roboā,

soone

sonne of Solomō. But God forbad this war to Roboam & al his puple For whey, thys worde of departyng of y rewme was don of God. Thā Jeroboam made two goldē calues and bade Israel worshyp tho, & stie no more to Jerusalem and seide. Israel, lo thes ben thy Gods, ẏ ledden the out of Egipte, And he made vnworthi prestis of the laste (or vilest) men of the puple, that werē not of ẏ sonnes of Leui. And he made temples in hygh places. Also whā Jeroboā stode on ẏ auter & casted incēs a mā of God came frō Juda by the word of God, & seide. A son (Josias by name) shal be borne to ẏ house of Dauid, and he shall slea on thys auter the priestis of hygh places, that brenen nowe incens in thys auter. And he shall brene bonis of men on thys auter. And ẏ prophet yafe this token. That the auter should be cleft and the ashis therin shal be shed out.

Than Jeroboam helde forth hys hond, & bade take that prophet: and hys hond was drie, & he myght not drawe it ayen. And by prayer of the prophet the honde was healed: and the token befelle on the auter, as the prophet seid. And for ꝑ the prophet eat bread in that place ayens godis byddynge, yea bi dysceyte of a false prophet: ꝑ tru prophet of God was slayne of a lyon by the weye homeward. After these wordis Jeroboā turned not ayene fro his worst wei: but ayeneward, of the last (or vilest) puple he made prestis of hygh placis. Who euer wolde fyl hys hond, was made pryeste of hyghe placis. And for this cause ꝑ house of Jeroboam synned and was distried and done awaye fro the face of the earth. After thys, the prophete Ahia that was blinde for elde: knewe the wife of Jeroboam, that feined hir to be an other wōman. And he bifore seide

to

to hir ỹ hir like cõne chuld die, in hir entring into hyr house, & that ỹ house of Jeroboã chuld be destried vtterlie, for hys syns. And Israel chall be dreuẽ out of his lond for the syns of Jeroboam, ỹ sinned & made Israell to do sunne. Also the puple of Juda did Idolatri. Therfore the kyng of Egipt tokeawai ỹ treasurs of gods house and of the kingis house, and the goldẽ chieldis of Solomon, for which Roboã made cheldis of bras & batayle was bytwyx Roboã and Jeroboam in all daies. Than Abia reigned .iii. yere in Juda, & yede in al the synnes of hys father. After hym roose kyng Asa in Juda, and he did ryghtfulnes bifore God, and dyd awey Idolatrie, & Sodomitis fro the londe. And his hert was perfect wt god in al dais. And chortli amõg all the kinges of Israell, was none feythful to God. Some werẽ good amõg the kinges of Juda. And this

figureth

fygurith that a monge men of holye churche ben some good: but amõge heretikis, is none good vtterlye, as Jerõe seith. After many euel kingis of Jsrael, rose Achab the woist of al bifore him. And he weddid Jesabell an heathen woman, the doughter of Mechaal, kinz of Sidonies, and Achab did manifold Idolatri. Than rose Helye the prophet, and seyde to Achab, that in. iii. yere and an halfe: neither rayne neither dewe shal be. After thys the prophete Helie hyde hymsilfe, in the stronde of Carith ayens Jordan: and dranke water and was fedde of rauens there, whyche broughten to hym breade & flech, in the euẽtyde & morowtide. And after that the stronde was dryed vp: God bade Helie go into Sarepta of Sidonies, & there he was fed of a wydew, & ỹ pot of mele & ỹ pot of oyle failed not to ỹ widewe, til God yaf rain on ỹ erth. Thã Heli reised to life

the

the dead childe of a wõmã: at whõe he was myche susteyned. And after many dais God bade Heli shew him to Acab ẏ God shuld yeue rayne on the lond. And Helie dyd so, & greate hunger was in Samari. Than Helie apeard fyrst to Abdie that drede God: and fede an hũdred Prophets of God, whan Jesabell kyllyd the Prophets of God. And Heli swore to Abdie by the lorde of oostes: that he wold appeare in ẏ daie to Achab Than Achab arid Heli. where thou arte he that dysturblist Israel. And Helie seide. Not I disturble Israell: but thou and the house of thi father that han forsaken goddis heestis, & han sued Baalã: han disturblede Israell. After thys, the prophet Helie conuictyd by an open miracle eyght hundred and fyftie prophets of Bal of open Idolatrie: and killid hem al wyth helpe of the puple that bileuid to God, for the greate miracle.

and

And after this God sẽt great raine, & Helie ran before Achab to ỹ citti of Iscael. After thes things Helie fled for drede of Jesabell: ỹ manacide to slee him. And whã he had fled into deserte by ỹ iurney of a daie: he axed of God to die. And whã he slept: an Angel bade him rise & eate bread, bakẽ vndẽr aschis & drink water, & he yede in ỹ strẽgth of ỹ meat. xl. daies & .xl. nightis: tilto Oreb the hyll of God. And whã he was hid ther in a dẽ, & seid ỹ he was left alone a prophet of the lord, & thei soughten to slee hym: God bad hym go to Damaske & anoynt Asael kyng on Sirie, & anoint Hieu king on Iscael, & anointe Elise prophet for him. And these thre shuldẽ do vẽgeãce on trespassours: & slee hem. And god left to him silfe. vii. M of men of Iscael: whose knees werẽ not bowed bifor Baal. Thã it suith how Elise suid Heli. After thes things, king Achab had .ii. greate merueloug victoris ayẽs Benadab king

of Syrie: for he blasphemed God of Israel. And for king Achab did false mercy & kild not this blasphemer Benadab whõe God bitoke into his hõdis: god sent a prophete to Achab & teld thus. For þ suffridst a mã worthi þ death to go fro thine honde: thi lyfe shall be for hys lyfe, & thy puple shalbe for his puple. Afterward Iesabel þ Quene made Naboth to be stonid to deth bi false witnes & allẽt of Achab: for he nolde chaũg neither sel his viner to þ kyng. And whã Achab yede downe to take possessiõ of this viner, god bad Helimete him, & seie thus. Thou hast slaine & hast takẽ possessiõ. The lord seith thes thingis. In this place wherin dogs likidẽ þ blud of Naboth: thei shulẽ lyk also thi blud. And Achab seid to Helie. Where hast þ foũdẽ me thine enimy? And Helie seid. I haue foũde: for þ arte solde to do euil in gods syght. Therfore God shal distry & slee eche

man

man of ỳ houſe of Achab, and yeue hys houſe as the houſe of Jeroboã and as ỳ houſe of Baſa. For Achab terred God to wrath: & made Iſrael to do ſyn. Alſo doggis ſhulẽ eate Jeſabel in the feld of Iſrael. If Achab dye in the Citie: doggis ſhulen eate hym. If he die in the fielde byrdis of the eyre ſhulẽ eate him. None other was ſuche, as was Achab ỳ was ſeld to do euil bifore God. For whi, Jeſabell hys wyfe excitid hym and he dyd abomynable Idolatrye Than Achab dyd ful great penaũce and was mekyd byfore God. Therfore God brought not in this euyle in hys dayes: but in the daies of his ſonne. In the thyrde yere after theſe thynges: about .iiii. C. Prophetes of Baal, coũceledeu Achab, to make warre ayens the kyng of Sirie: for a Citie clepyd Ramoth of Galaade and bihighten victorie & proſperitie to Achab. But Michee oo prophet

of

of God telde to Achabe in goddis name: that the spirit of leasings disceyued hym bi hys false prophets, & that Achab shuld be slayne in ẏ batteile, & so it befeld in dede. But Miche was dispisid & beatē of the false prophets, & was prisoned purposed to be slaine of ẏ King, whan he came ayene in peace. And Kyng Josaphat a good mā: was in this battile with curssid Achab. But Achab was slain and doggis lycked his blude: & Josaphat was sauyd by goddis helpe. Than roos Ocosias King of Israel for Achab hys father: and Ocosias worshipid Baal, and terrid God to Ire by al thyngis whych his father had do. This proces of ẏ. iii. boke of kingis, shulde styr lords and kyngs to be mercyful and pytuouse on here sugets, that trespassen ayens hem, & in al things eschew Idelnes, lecheri treason, Idolatrie, and fals counceloures and vnwyse, and euer dystrye

sin

synne, & take counsel at holi scriptur and trwe prophetis, and trist not to false prophets, be they neuer so manie, and crie faste ayens one, eyther fewe tru men,

¶ The .vi. chapiter

IN the .iiii. boke of kingis telyth in generall, howe the rewme of Israell and the rewm of Juda, werē conquerid of hethen men: for manisings whicht thei diddē ayens God & men, and werē obstinat & diddē not frutful penaūce in due tyme. First it telith inspecial, howe the wicked kyng Ocosias, sent to take counsel at Belzebub: where he myght liue and rekyuer of hys syknes. Therfore God sent Helie the prophete to tel to hym: that he shuld dye & not go downe of his bed. Thā this king sēte to Helie a prince on .l. men, and fiftie mē with hym: to clepe Heli to the kyng. And fiere came downe fro heauen and deuoured

uoured this prince and fifti mē that weren wyth hym: for in scorne they clepidden Helie the mā of God. And in lyke maner fyre deuoured an o-ther prince and fiftie men with him. The thyrdde prince and hys fyftie ỳ mekid hem to God & to the prophet: weren sauyd on lyue. And God bade Heli go downe wt hem to the kyng and repreue hyme of hys synne: & tel to the kynge hym sylfe, that he shall die, and go not downe of his bedde. After this the prophet Helie should be rauishid awey fro erth, and Elise knew this, & sued him in eche place, tilto the rauishing. And Helie smote wyth his mātell the waters of Jor-dan: and tho werē departed therby: and Helie and Elise yeden ouir bi ỳ drye bottome therof. Than Helie was rauished in a chair of fiere fro Elise: and stied bi a whirlwynd into heauen. And ỳ double spirite of Helie rested on Elise. And wyth the man-

till of Helie he smote twise the waters of Jordan, and in the seconde tyme tho were departed & Elise passed ouer: Afterwarde Elise dwelled in Jerico: & healed ỳ waters frō bittetnes & barēnes bi putting of salt in ỳ watir. Thā Elise stighid into Bethell & as he stighid bi ỳ weie: little childrē yedē out of ỳ citie, & seiden to hym in scorne. Thou ballard stigh vp. And he cursted hem in ỳ name of God: & tweie beeres yedē out of ỳ forest: & torenten of hem. xlii. children. After these thyngis, Joram the kynge of Israel, and Josaphat the kynge of Juda, & also the thredde kynge that was kynge of Edome: weren in desserte & hadden no water, and weren in poynte of perysshinge. These three kyngis camen to Elise for help: and by spirite of prophecie he bade hem make dichis, and they sighen neither wynde neyther rayne, and the boune of dyches was filled of waters. And

he

he before seyde, that God should betake Moab into the hondis of these kyngis: & they shulden distrie cities and fyeldes and trees, and thus it was done in dede. Also Elise multiplyed a lyttle oyle: and made a pore wydowe to fyl many vessels therof, and bade hyr paye hyr dettes wyth some therof, and ỹ she and hir sonns shuldē liue by ỹ relidme therof. Afterward Elise beforseid to a good woman, ỹ herberwed him frely & largly: that she shoulde conceiue a sonne And whan Elise knewe ỹ this sonne was deade: he sent his seruaunt Gihezi wyth hys staffe to reise hym and neyther voyce nor sense was in the childe. Than Elise entred into a closet where the chyld laie deade: & preied to God and laye on the chyld, and leyde hys mouthe to the mouthe of the child & his hondis on the chylds hondes. And the chyld yoxyd seuen sethis, and opened his ien: and E

bit oke ẏ chyld quicke to his mothir. And Elise, whā hūger was in Galgal a: healed the pot of noyful meate by sendinge in of mele, that no more byt ternes was in the meate: Than Elise made a little breade to suffyce to an hundride men: and theye leften reliefes. Whan the Kynge of Sirie sente letters to the Kynge of Israell that he shoulde cure Naaman of his lepre, & the Kynge of Israell torent his clothes for sorow: Elise bade ẏ Naaman should be waisshen. vii. sithis in the water of Jordan, and so he shulde be cured. And thus it was don in dede. Than Naaman knowlechyd, that none other God is in all earth: no but onli the God of Israel And Elise toke no yeft, yea freli proferrid and preased of Naamā. Thā Gihezie ran after Naaman, vnwitting, either not cōsēting his master, and made a leesinge, that Elise sent to hym: that he shoulde yeue a talent

of

of ſiluer, & double chaũgyng clothes to twein young men of the ſonnes of prophetis. And Naaman cõſtraynid hyme to take the duble that he ared and ordeinid twey chyldren to beare it before hym. But hereof Eliſe ſeyd, that the Lepre of Naaman ſhoulde cleue to Gihezi and to his ſede withouten ende. And Gihezi yede out fro Eliſe: and was a meſel as ſnowe.

Whan the ſonnes of prophets yedẽ to the wode to hew downe wode to bylde places for hem to dwell in: ỹ Irun of an axe fel doũe into ỹ watir And Eliſe caſtid downe ỹ tre, either helue: and the Irũ houide, and was taken vp therbi. Whan the kyng of Sirie, ſet buſchmentis priuily ayens the kyng of Iſraell: Eliſe warned the king of Iſrael therof. And whã it was certified to ỹ king of Sirie, that Eliſe tolde his priuyties to the kyng of Iſrael: the kynge of Sirie ſent a grete multitud of his oofte to

take Elise. And whan the oste compassid ỳ Citie Doatim, wherin Elise was: God made thys ooste blynde at the praier of Elise. And so he ledde hem into the myddys of Samarie. And whē the kyng of Israel would slea hem: Elise seide naye. But make redie a feaste to hem, and let hem go in peace to hir Lorde. And whan ful stronge hunger was in Samarie, ỳ women eaten her owne children: oo womā axid dome of the king ayens an other womman, that would not by couenaunt bringe forth hir childe to be eaten, whan they hadden eaten the chyld of the fyrst wōman. Than the kynge that weride the heyre next hys bodye: to rente hys clothys for sorowe, and swore stronglie, that in that daye he would gird of the head of Elise. Elise bifore knew the coming of this messenger todo this dede & bade men close ỳ doore, & suffer not him to enter, for his lord cōeth anōe

aftir

after hyme, to reuoke hys oothe and
sentence. Than Elise seide in goddis
name that tomorow in thys tyme, a
buschel of wheat floure shalbe for oo
statere, that is a lyttle quantetie of
money, as it were a peny: and two
buschels of barlie for oo statere in the
yate of Samarie. And Elise seide to
a greate duike, that bileuid not this
word: thou shalt se it wyth thine ien
and shalte not eate therof. And thus
it was in dede. For whan the oost of
Sirie fled by nyght for dreade that
God made amonge hem: they lefte
al here goodis and fledden nakyd, &
couetidē onli to saue here liues. And
whan a buschell of whete flour was
solde on the morowe for oo statere:
the kyng made that noble Duike ke-
par at the yate, and the cōpani trade
hym to death, as Elise before seide.
Also Elise spake to ỳ woman, whos
sonne he made to lyue: and bade hyr
and hir house go a pylgrimag either

strange lond, where euer she founde couenable. For God shal bring strōg hunger on the londe seuen yere. And at the .vii. yeres ende: the kyng restorid to hir al hir things, & al the rētes of hir fields in the time of hir absēce. Benadab kynge of Sirie, sent Asael to Elise: to enquire where this king myght recouer of hys syckues. And God shewed to Elise: ỳ Benadab should die. And Elise wepte ful sore whā he sigh Asael: for God shewed to him that Asael shulde be kynge of Sirie, & do manifoulles to the chyldren of Israell. Bren of her stronge cites: and slea by swerde the younge men of hem, and hurle the little chyldren on hem, and kerue womē with chylde. Joram ỳ sonne of Josaphat dyd euel in goddis syght: as ỳ house of Achab did, for the daughter of Achab was hys wife. But God nolde distrie Juda for Dauid his seruant: as he bihyght to hym, to yeue a lantern

terme to hym and to hys sonnes in al daies. After these thingis Elise bad one of ỳ sonnes of prophets anoynt Hieu into kyng of Israell: and seye to hym. Thou shalt distrie the house of Achab, and God shall make it as the house of Jeroboā. And doggis shulen eate Jesabell in the fyelde of Israel: and none shal birye hir. And Hieu kylled Jozam kyng of Israel & Ocosias king of Juda, & Jesabell the curssed quen. And dogs eatē the flesh of Jesabel: hir flesh was a tozd on the face of the earthe. Than Hieu made. lxx. sones of Achab to be slain of her kepers and nozyshers: and he kylled, xlii. men bzithern of Ocosias And after this doynge Hieu feyned him to wozship Baall, moze then Achab did. And bi this feining he gadzid togider al prophetis & priestis & seruāts of Baal, in ỳ tēple of Bal & killed hē al: And casted out of ỳ tēple of Baal: his Image, & bzent it &

dzofe

drofe yt into duste. And dystryed the house of Baal: & made gongis for it. And so Hieu dyd a weye Baal fro Israell. Nethelesse Hieu yede not a weye fro the synnys of Jeroboam: neyther forsoke goldun calues that werē in Bethel and Dā. But for Hieu dyde thys vengeaunce ayens the house of Achab: God saide, that hys sonnes to the .iiii. generacyon shulen syt on ẏ tron of Israel. Than Athalia the mother of Ocosias: whan hir sonne was deade, kylede al the blude of the kyng, & reygned .vi. yere. But Joas the sun of Ocosias kynge was kept preuili .vi. yere in ẏ tēple of god & in ẏ vii. yere he was made king by help of Joiada ẏ greate priest, & Athalia was slaine. Therfore Joiada made a bōde of peace betwix God & the kynge & the puple: that it shulde be the puple of God. And the puple distried the auters of Baal, and altobrake his Imagis: & kylliden Ma-

than

than the prieste of Baall bifore the auter. This Joas began to reygne whan he was .vii. yere olde: and he reignyd .xl. yere in Jerusalem, and dyd rightfulnes bifore God in al the dayes, in whych Joiada the prieste taught hym. And Joas bade prieſtis take all the money that was offered for price of soulis and by free wyll: to make reparatiõ of the temple. And for prieſtis weren necligent in thys reparation: Joas the kyng bade prieſtis yelde this money to reparation, & take it no more. And the chaũceller of the kyng & the Bishop Joiada, heeldidẽ out of ỹ arcke monei: & yauẽ it into ỹ hõd of maſtirs & workmẽ & thei ſpẽdidẽ it wel in this office & neceſſari reparatiõ: & maden no rekẽing to ſouereins, but tretidẽ this monei in feith either good cõſciẽce. For as mychе as Jſaell kynge of Sirie came wyth hys oofte, to warre ayens Jeruſalẽ: Joas kynge

of

of Juda toke all thyngis whych fa-
thers haddē halewed and which he
had offred: & al the siluer that might
be foundē in the treasouris of the tē-
ple of God, and in the paleise of the
kyng, & sent al to Asael kyng of Si-
rie, and he yede aweiro Jerusalem.
The seruaūtes of Joas sworen to-
gidir, & kylliden hym: and Amasias
hys sonne reignid for hym. Joachas
the sonne of Hieu reignid on Israel:
and dyd iuill, as Jeroboam dyd.
Therfore god bitoke Israel into the
hōdis of Asael kyng of Sirie, and of
Benadab his son al dates, that there
were not lefte to Joachas of all the
puple of Israell, no but fiue hundrid
horsmē, and ten charis, and .x. M. of
fotemen. Than Joachas bisought
God: and he yafe a sauioure to Isra
ell, and Israel was deliuerid fro the
honde of the kyng of Sirie. Thā E-
lise felde into great sikness: by which
he was deade. And whā Joas kyng
of

of Israell came to hym and wepte: Elise bade hym bryng a bowe and arrowis, and bade him set his hond on the bowe. And Elise set his hondis on the kyngis hōdis: & bade him shote oute at the easte windowe openid. And Elise seyd. Thys is the arrow of Gods helpe ayens Sirie in Apheth, til thou waste it. Efte Elise bade Joas smyte the earth wyth a dart. And whā he had smyttē thryes and styntid: Elise was wroth ayens hym, and seyd. If thou haddist smitten .v. sythis, or .vi. sythis or .vii. sithis: ȳ shuldist haue smittē Siri til to the endynge. But nowe thou shalt smyte it thryes. Elise dyed and was biried. And whan a dead body was byryed in the sepulchre of Elise: the man liued ayen and stod on hys fete. Amasias kyng of Juda reignid .xx. yere: and dyd ryghtfulnes in partie, but not as Dauid. He killyd ten .M. men of Edom: and for pryde therof,

he

he terrid the kyng of Israel to war.
And Amasias was ouercommen in
this batteile, and the kyng of Israel
toke him prisoner, & brake the walle
of Jerusalem by .iiii.C. cubitis.
And the kyng of Israel toke aweye
al the gold & siluer, & all the vesseles
that weren founden in gods house:
and in the tresouris of the king, and
toke pledgis and turnyd ayene into
Samarie. At the laste the men of A-
masias conspiriden ayens hym: and
he fled into Lachis, and they senten
thydur and kylliden hym there, and
biriden him in Jerusalem with his
fathers. And Asarie his son reignyd
for hym in Jerusalem. L. yere. He
dyd ryghtfulnes in partie: as Ama-
sias hys fathir dyd, and God smote
hym wyth lepre, tyll into the dayr of
hys death. And Joathas hys sonne
gouernid the paleis: and demid the
Puple of the Londe. And euer the
kyngis of Israell dyden iuyll: and
yeden

yeden in the synnis of Jeroboam.
And in the dayes of Manaheu kyng of Jsraell: Phull the kyng of Assiriens, toke greate trybute of hym, to make Manaheu strōg in the rewm.
And in the dayes of Phace kyng of Jsraell, that dyd iuill in Gods sight: came Teglathfalasar kynge of Assur, & toke many placis in the londe of Jsraell. And he toke Galaad, and Galile and al the lond of Neptalim: and translatid hem into Assiriens.
Aftir that Achaz reignyd on Juda xvi. yere, in Jerusalem, and yede in the weyes of kyngis of Jsrael: and dyd foule Idolatrie. And after these thyngis Osee the kynge of Jsraell reygned. ix. yere and did iuill: but not as the kingis of Jsraell that weren bifore hym.
And thys Osee was made tributarye to Salmanasar kynge of Assyryens. And whanne thys Osee woulde be Rebell and paye not

tribute

tribute to Salmanasar: he bisegid Osee and prisoned hym, and bysegid Samarie thre yere and toke it in the nynth yere of Osee, & translatyd Israell into Assiriens. Than the scripture rehersyth many great synnis of the puple of Jsrael: for whych they weren conquerid and driuen oute of here londe. Than the kyng of Assiriens brought puple fro Babilō, and fro many other heathen cōtreis, and settid hem in the cities of Samarie: for the chyldren of Jsraell. And for thys puple dred not God: he sent into hem Lions that kylliden hem. Therfore the kyng of Assiriens sent thydir oo prieste of Jsraell: to teach hem the lawe of God of Jsraell: and so they worshypyden Godde of Jsrael, and here heathē Gods
(togidyr·)

¶ The .vii. chapiter.

Ezechie

EZechie kyng of Juda reig-
nid .xxix. yere, and did good
byfore God, by all thyngis
* * * * why the hys father Dauid
had do. He dystroyede hygh placis
and alto brake Imagis, and hewed
down wodis, and brake the serpent
of bras. For the chyldren of Israell
brenten incence to it. And he hopid in
God. Therefore of all the kyngis of
Juda was none like hym after hym
but neither among thes kingis that
weren byfore hym. And in the .xiiii.
yere of Ezechie: Senacherib kynge
of Assiriens, stied to al wallyd cities
of Juda, and toke tho. Thã Ezechie
yaf to him al the siluer that was foũ
den in goddis house and in the trea-
souris of the kyng: for he should go
awey, & distrinot Jerusalẽ, neither
Judee. And for ỹ Senacherib kept
nõt couenãt: Ezechie rebelled ayens
him, in trist of gods helpe. Thã Se-
nacherib sent Rapsaces with strong

ofte to Jeruſalē to blaſpheme God,
& make ỳ puple yeld hem to him koꝛ
dꝛed. Thā Ezechie toꝛēt his clothes
koꝛ ſoꝛow & was hilid with a ſacke &
entrid into gods houſe, & ſent ỳ high
pꝛieſt & other elde mē clothyd wyth
ſackes, to ỳ pꝛophet Eſai ỳ he ſhuld
pꝛey to God ayens the blaſpemie of
Aſſiriēs, & Eſaie ſeid in Gods name
ỳ thei ſhuldē not dꝛed of thes woꝛds
of Aſſiriēs. Foꝛ God ſhal ſēde a ſpꝛit
to Senacherib & he ſhal hear a me-
ſenger, & he ſhal turne ayene into his
londe: and God ſhal caſt him do wne
by ſwoꝛde in hys londe. And whan
Senacherib wente home to defende
his lond ayens the king of Ethiope:
he ſent blaſphemous letters to Eze-
chie, and ſeide. That his God might
not deliuer him fro his hond. Tha-
koꝛe God cōkoꝛtid Ezechie by ỳ pꝛo-
phet Eſaie ỳ he ſhuld not dꝛead Se-
nacherib. Foꝛ Senacherib ſhall not
enter into Jeruſalē, neither fynde ar-
row

rowe into it, neyther occupie it, nei-
ther bilege it. But God shal defende
and saue Jerusalem, for hyme selfe
and for Dauid his seruaunt. And in
that nyght the angell of God kylled
in the tentes of Assirie.s: an hūdred
thousand, & .lxxxv. thousande, And
in the morowtide Senacherib yede
into his londe and hys owne sonnys
kyllyden hym in ỹ tẽple of hys God
Nestarath, while he worshipyd hys
God Nestarath. After thys whan
Ezechie was sicke to the death: Esai
seide to hym in Gods name, dispose
thine hous, for thou shalt dye & not
liue. And for Ezechie wepte greatli:
God curid him and made him go in-
to the temple on the theyde daie and
encreasyd .xv. yere to his life. And in
signe herof: God made the sunne go
bakward bi .x. degrees. After thys
doing, ỹ kyng of Babilō sent letters
by messengeris & yeftes to Ezechie
And by pride he shewed al his trea-

lours and Jeuels to the messengers.
Therfore God seid bi Esaie to him
That daies shulē come & al thingys
in thyne house shulen be take away
into Babilon. And Ezechie seid.
The worde of God is good: onely
peace and trueth be in my daies. Af-
tir Ezechie, Manalles his sōne reig-
ned .lv. yere in Jerusalē, & did greate
euil in goddis syght, and mich Ido-
latrie. And the puple of Juda was
disceiued in Manalles, ỹ thei diden
more euill then heathen men, whych
God destried fro the face of sonis of
Israel. And for Manalles dyd thes
worst abominations ouer al things
which the men of Amorreys didden
and he shedde ful miche innocēt blud
tyll Jerusalem was fyllyd tylto the
mouthe: God seyde that he wolde
bryngе in euilys vpon Jerusalem &
Juda, that who euer heareth, boeth
his eares tingle. And he shal do awai
Jerusalem: as tablys on borde ben
wonte

wonte to be done awaye. But God
shal leaue remnaũts of his heritage
and bitake hem in the honde of here
enimies. Manasses dyede and was
biried in the orchard of his house, &
Amon his sonne reigned for him. ii.
yere, and dyd euil as his father dide
and forsoke God and seruyd vncleā-
nes and Idolis as his father dyd, &
worshipid tho. And his seruauntes
settiden treason to hym: and killiden
hym in his house. And the puple of ẏ
londe killiden al men ẏ hadden con-
spirede ayens the kynge Amon: and
for hym they ordeynyden Josie hys
sonne kynge to hem. Josie bygan to
reigne whan he was. viii. yere elde: &
reignid. xxxi. yere in Jerusalem. And
he dyd that, that was plesant bifore
God, & yede by all the weys of Da-
uid his fathir. In ẏ. xviii. yere of Jo
sie, he hadde bisines, that the temple
of God were repareilid. And whan
the boke of the lawe was reade bi-

fore the kyng: he torente his clothis, and sent solemne messangers to take councel at God for hymsilfe and his rewme. For he seide, that great vengeaunce of God is kmled ayens vs: for our fathers herdē not the words of this boke, to do al that is written to vs. And God seid by the prophetesse Olda, ỹ wife of Selum. I shall bryng euiles on thys place and on ỹ dwellers therof al ỹ words of the lawe whych Josie readde: for theye forsoken me and maden sacrifice to alien gods. And for thou Josie hardist the words of the boke, and thine herte was aferde, & thou were mekid afore me & torentest thy clothes and weptest before me, therfor thou shalt dye in peace, that thyne eyen se not all these euylys, whyche I shall bring in on this place. Thā Josi gadrid to him al ỹ olde men of Juda & Jerusalē, & ỹ kyng stied into ỹ tēple of God, & all men of Juda, & al men

that

that dwellidē in Jerusalē prophets
& prists & al ỹ puple stied with him.
And he red to al men herynge, al the
wordis of the boke of couenaũte of
the lord: ỹ was foũdun in the house
of the lorde. And the kyng stoode on
the grees & smote couenaunt bifore
the lorde, that they shulden go after
the lorde and kepe al hys hestys and
wytnessingis and ceremonies in all
the herte, and in al the soule: and the
puple assentyd to the couenant. And
the kynge bad ỹ bishop and prests
and porteris caste out of Goddis tē-
ple: all vessellis that weren made to
Baall and to other Idolis. And he
brente tho oute of Jerusalem in the
valei of Cedrō: and bare the dust of
tho into Bethell. And he distried I-
dolatours & the houses of lechours
that weren in the house of God And
he destryed auteris and hygh places
of Idoles and Imagis: & toke oute
bonis of sepulchris, and brēt tho on

the auter in Bethell, that seruiden to Idolatrie. Also Josie dyde awey all temples of hie placis that weren in the cite of Samarie, which ỹ kingis of Israel hadden made to terrie the Lorde to wrath: & he dyd to tho as he had do in Bethel. And he killyd ỹ prestis of high placis: which prests weren ther ouer the auteris. And he brente mens bonis of tho on the autters. And Josie made the puple to make a solempne paske. And suche paske was not made fro ỹ dayes of iudgys and al kyngis of Israell and Juda: as was this pask made in the xviii. yere of Josie. And he did away spirites spekinge in menis wombis: and false diuinouris and figuris of Idolis, and vncleanessis & abominaciouns that weren in the londe, of Juda and of Jernsalem. No kynge bifore hym neyther after hym was lyke hym: that turned ayene to God in al his hert & in al his soule and in

all

al hys vertue, by al the law of Moses. Nethelesse, for the orrible sinnis of Juda: God turned not aweye fro his strong vengeaūce: but seide that he would take aweye Juda fro hys face, as he dyde aweye Israel, & that he would caste aweye ỹ citie of Jerusalem whych he chees. Therfore Pharao Necao king of Egipt, kilid Josia in Magedo, & Joathas hys sonne was made king for his father and he reygned thre monthis in Jerusalem and dyd euyll byfore God, by al thingis the whych his fathers hadē do. And this Pharao prisonid him in Reblatha: and toke tribut of the londe, an hundrede Talentys of syluer, and oo talente of golde. And this Pharao made kyng, Eliachym ỹ sonne of Josie, & turnede hys name Joachim. And this Pharao led Joachas into Egipt: And Joachim did euil bifore God, by al thyngs which his fadirs hadden do. And this Joachym

achym was made seruāt .iii. yere to Nabugodonosor kyng of Babilō. And eft he rebellid ayens Nabugodonosor. And God sēt theuis of Caldes, & theuis of Sirie, and theuis of Moab, & theuis of ỹ sōnes of Amō, into Juda: ỹ he schuld distrie it, as he spake by his Prophetis, & spectallie for ỹ synis of Manasses. This Joachim dyed & his sōne Joakim reigned .iii. monthis in Jerusalē: & dyd euil bifore God, as his fathers haddē do. In ỹ time, ỹ seruātis of Nabugodonosor, stidē to Jerusalē: and bisegidē it & Joachim & his mother. Thā Nabugodonosor came to Jerusalē to ouircume it, & Joachym & his mother & hys seruātis & princis & chaūberlaines yedē out to Nabugodonosor, & he trāslatid Joachim & hys oste ten .M. & manie craftie men into Babilon: & toke al the treasuris of gods house & of the kingis house, and beat togydir al the goldē vesels

whych Kyng Solomõ had made in the temple. And king Nabugodonosor ordeynid Mathanie ỳ brother of Josie to be king: & clepid him Sedechie. And he reignid .xi. yere in Jerusalẽ: & did iuil bifore God bi al thingis that Joachym had do, for God was wroth ayens Jerusalem & Juda, tyl he casted hẽ awei fro his face. And Sedechi yed awei fro the king of Babilõ. And in the .ix. yere of Sedechie: Nabugodonosor came wyth al his oste, & bisegid Jerusalem, till to the .xi. yere of Sedechie: & thã the citie was broken, & Sedechie & hys warriours fledde by night, & the ost of Caldeis pursuid & token him, and brought him to Nabugodonosor in Reblatha, & Nabugodonosor spake dome with Sedechi & kilid his sõis bifore him, and putid out his iyen, and bounde hym wyth chaynis and broughte hym into Babilon. Than Nabusardan (the prynce of the oste)

brente

brent gods house & the kingis house and ẏ houses of Jerusalē, & distryed ẏ wallis of Jerusalē in cōpas. And he translatid into Babylon: the residue puple of Juda (outaken a fewe pore men, vynetillars & earthtilars) and he brake all the brasē vessellis & of metal in the temple, and bare the metall into Babilon. Than Nabugodonosor made Godolie to be soueraine of the puple, lefte in the lond of Juda. And than all the Dukis of Knyghtis camē to Godolie in Maspha: & he made an oth to hem, that it shulde be wel to hem, if they wolden serue the Kynge of Babylon. And Ismael, that was of the kings bloude: kyllyd Godolie and Jewis and Caldeis that weren wyth hym, and all the puple of Juda & the princis of Knightis: & fledē into Egypt for dred of Caldeis. At ẏ last, Euilmeradach Kynge of Babilon, reised Joachim fro prison, and settid hys

trone

trone aboue the trone of other kings that were wyth hym in Babylon. And Joachim eate euer bread in the kyngis syghte of Babylon in all the dayes of his lyfe.

Thys processe of Godolie, & that suith: is tolde largelier in the ende of Jeremi: thã here in ỹ ende of kings. Thys processe of the fourthe boke of kyngis: shuld stir al men, and namely kyngis and lordis, forto hate syn, as Idolatrie & couetise, & breakyng of goddis heestis: for which the puple of Israell and the puple of Juda was thus punishid and cõquerid of heathẽ men. And forto loue vertues and kepyng of Gods heestis, and distryng of open synis, for which many good kyngis (as Ezechie, Josie, and many other haddẽ great thãke and succour of God in many greate perylis, & blysse of heauẽ wythoute ende. God for his merci graũte this blisse to vs Amen.

The

The.viii.chapiter

The bokis of Paralipc me-
non ben ful necessary: to vn-
derstōd the storis of the old
Testament: in so myche as
Jerome seith, ỳ if a mā woutē these
bokis wold presume to haue ỳ kun-
ing of holi scripturs: he scornith him
silfe, that is disceiuith & makith him
silfe worthy to be scornid. For why,
the storis left out in ỳ bokis of Kyn-
gis, ben touchid in these bokis: & vn-
noūbrable questiōs of the gospel bē
declarid bi these bokis. The .i. boke
of Paralipomenō, telith in the bigin
yng, the generations from Adā tilto
Jacob: & so forth tilto Dauid, & ten
chith shortly many storis of Saul &
of Dauid & of Solomō, in the ende
therof. And howe Dauid ordeynyd
priestis & dekins in her office: & how
& by what seruice they shulen serue
God. The biginyng of the .ii. boke

of

of Paralipom enō, tellith how Solomō axid of God wisdome to deme his puple: & god yafe to him wisdōe and kūyng & riches & glorie, so ỳ nōe amōg kyngis either bifore either after him: was like to him. Thā is told how Solomō byldid the temple of Jerusalē: & an house to him silfe. After this the quene of Saba came to Solomō, & brought many precious iewelis to him: & preuid his kūing & wisdome in many thyngis. And all the kyngis of the earth desyriden to se the face of Solomon: for to heare ỳ wisdōe of god which he had yoūn in his herte. After that it suith how Roboā departid the ten linagis fro the house of Dauid. And by hys pryde and hard wordes, and by the kuyng of the councell of yonge men, and whan the rewme of Juda was cōfirmid to him: he forsoke the lawe of Godde, and all Jsraell dydde the same wych hym.

Ther-

Therfor God sēt the king of Egipt
wꝫ vnnoūbrable puple on hē, & toke
awaye ẏ treasours of goddis house
and of the kyngis house. And theye
seruiden the king of Egipt, to know
the diuersytie of goddis setuice, and
of the seruise of the rewme of londis
And after him reigned Abia his son
and he treatyd wysly wyth ẏ puple
of Israell: that they shulden forsake
here synne, & warre not ayens god-
dis puple and the rewme of Juda.
And for they wolden proudli warre
ayens the rewme of Juda & ayens
this coūsel of Abia: he killed of hem
by goddis helpe .v. hūdrid thousand
of stronge men. Afer thys coūcel A-
bia died: & Asa hys son reignyd for
hym. And in the daies of Asa, the lōd
was in rest .x. yere. And Asa did that
that was good and plesaunte in the
sight of God. And he distried auters
of Idolatri and hygh placys and he
Brake Imagys and hewed downe
wodes

wodis and cõmaundyd the puple of Juda, to seke the lord God of her fathers and do his lawe, & kepe al hys heestis. He reigned in peace and bildid stronge cities wyth walles and toures and yates and lockis. And he had in hys ooste three hũdred thousand of Juda, men bearing scheeldis and speeris. And of Benjamin two hũdryd thousande and lxx thousande of men of Armes & of archars. And he ouercame the kynge of Ethiope that came wyth .x. hũdred thousand mẽ & .iii. hũdred charis. And Asa had the victorie, for in trist of gods help he came ayens this grete multitude. Than ỹ prophet of God seid to Asa and al hys puple. The lorde is wyth you, for you weren with hym. If ye seken him, you choulẽ fynd him. And if you forsaken hym: he shall forsake you. Many dayes shulen passe in Israel wythouten veri God and without preest and teacher and lawe: and

whã thei turnẽ ayene in her anguisch & crien to God & sekẽ him: thei shulen fynd hym. Be ye cõforted, and youre hondis be not made vnstedfast. For whie: mede shal be to your werk.
And whã Asa had herd thes wordis and prophecí: he was cõfortid & did awaye al Idolis fro all the londe of Juda and of Beniamyn, and fro the cities whych he had take of Effraim and gaderyde togyder all the puple vnder hym. And he entryd into Jerusalem to make strong the bond of peace that they shulen seke the lorde. God of her fathers, in al her herte & in al here soul. And he seyd, if any mã seke not the lord of Israel: die he fro the leest tylto the most, fro man tilto woman. And they sworen wyth all here hert, and wyth al here will they soughten God and foũdeu him. And God yaf reste to hem by compasse. And when ỳ kyng of Israel warrid ayens Asa; Asa sent mych gold and

syluer

syluer to the kynge of Sirie, for to helpe hym to warre ayens the kyng of Israel. And he did so. Than God blamed Asa greatli: for he tristyd in the kynge of Sirie and not in God. And therfore the oost of the kyng of Siri scapid fro thine hõde, seid God and also bateylis shulden rise ayens the in presente tyme. And Asa was wroth ayens the Prophet that teld thys to hym: and puttid hym in the stockis. And God had ful greate indignacion on thys thyng: & killid ful many men of ẏ puple in ẏ time. And in ẏ end of his life: Asa had ful great sickenes of hys fete, & in his sycknes he sought not the Lorde: but tristyd more in ẏ craft of lechis. And Asa died, & Josaphat hys sõne reignid for him, & was strõg ayens Israel: And kyng Josaphat ordeined noũbris of knyghts in al walid cities of Juda, & ordeined strõg holdis in ẏ lõd of Juda & in the cyties of Effraim whych

Asa hys father hadde take. And the Lord was w̄ Josaphat: & he yede in ỳ fyrst weyes of Dauid his father. And he hopyd not in Baalim, but in God almyghti: and yede in hys commaũdemẽtis, and not by the synnes of Israell. And God confirmide the rewme in the hond of Josaphat: and he had ful many richessis, and myche glorye. And whan hys hert had take triste for ỳ weis of the lorde: he dyd awey re also hygh placis and wodis fro Juda, where ỳ puple made offringe ayens the law. And Josaphat in the thyrd yere of hys rewme: sente fyue of his princis, that they shulden teache in the cytes of Juda, And he sent. ix. dekenis w̄ hem, and. ii. prists wyth hem: and they haddē the boke of goddis law, and taughtē the puple in Juda. And they cõpassiden all the cities of Juda: and taughtē al ỳ puple. And therfore the drede of the lord was made on al the rewmis of

londes

londis that weren by the compas of Juda, and durſten not ware ayens Joſaphat. And he had redye at hys honde. xi. C. thouſande, and. lx. thouſand of knyghtis and men of Armis and archars outake other, which he left in walled cities, and in al Juda. And Philiſteis & Arabies broughtē to Joſaphat yefts and tributis, and many thouſaūds of ſchepe & buckis of geet. And after thys doinge Joſaphat was alyed to Achab and yede wyth hym to bateyle into Ramothe of Galaad, & .iiii. hundrid prophetes that weren dyſceyued by a ſpyrite of leaſynge: excytyden Achab to thys warre & byhyghten, proſperyte and victori to him. But Micheas, a trew prophete of God: teld to Achab that he ſchoulde dye in this bateyll, and ſo it was in dede. And Joſaphat that was in moſt perile of thys bateyle: was ſauyd by goddys helpe. After thys bateil Joſaphat turned ayene

in peace to Jerusalem, & a pr̃ophete of God mette wyte hym, and seyde. Thou helpest the wycked man, and arte ioyned in frendship wyth hem ỹ haten God, and therfore thou deserust the wrath of God. But good werkes ben foũdun in the: for thou dyddist aweye wodes fro the londe of Juda, and madest redi thyne hert to sech the lorde God of thy fathers. Therefore Josaphat dwellid in Jerusalem. And efte he yede oute to the puble, fro Bersebee, tylto the hyll of Effraim: and cleppid hem ayen to ỹ lord God of her fathers. And he ordeined iudgys of ỹ londe in al strõge cities of Juda bi eche place. And he cõmaundyd thus to ỹ Judgis. Se ye what ye owen to do. For ye vsen the dome, not of mã but of ỹ Lord. And what euer thynge that ye shall deme: shal turne into you. The drede of the lorde be with you, and do you al thyngis with diligence. For why, neither

neither wyckednes, neither takynge of parsons neither couetise of yiftis is anentis your Lorde God. And in Jerusalem Josaphat ordeinid Dekenis and priestys, and pryncys of meinees of Israel: that they shulden deme to ȳ dwellars therof ȳ doome and cause of God. And he cōmaūdid to hem and seyd. Thus ye shulen do in the dreade of the Lorde faithfully and in a perfect hert. Ech cause that cometh to you of your brithern that dwellen in here cities bitwix kinrede and kynrede, where euer is questian either doubte of the lawe of cōmaūdemēt, of ceremonies, of iustifiyngs shewe ye to hem, ȳ they do not sinne ayens the lorde, and wrath either vēgeaunce come not on you, & on youre brethern. Therefore do ye thus: and ye shulen not do sinne. And Amarie your pryeste eyther byshop: shall be soueraine in these thingis ȳ perteyne to God. After thes thingis ȳ sonnis

of Amó & the sonnis of Moab with menne of Idumee: weren gadryde togither to warre ayens Josaphat. Than Josaphat yake hym all to besechye God: and preachyd faistinge to al Juda: and al Juda was gatherid to bisech the Lorde. And Jasaphat knolechyd that he had not power to ayenstonde so greate a multitude of enimies. Than God cõforti hym & hys puple by a prophete: that theye shulen not dreade this greate multitude of enimies. For God hym selfe should fyght & ouercõe her enimyes wythoute stroke of hys puple, and so it was in dede. At the laste Josaphat made frenshyppe wyth Ocosie kyng of Israel (whos werkis weren ful euil) & they weren felows to make shypps that shuldẽ go into Tharsis. Therfore God bi his prophete seyde to Josaphat. For thou haddist bonde of peace wyth Ocosie God hathe smitten thy werkis, and

the

the shipps bene altobroke, & migten not go into Tharsis. Thā died Josaphat, and Joram hys son reignyd for hym. Thys Joram weddyd the doughtyr of Achab, and kylled hys own bretherne: and yede in the weys of the kyngis of Iscaell, as ỹ house of Achab had do. He dyd Idolatrye and made the dwellaris of Jerusalē and also of Juda: to breake goddys lawe. Therfore, Edom and Lobna yeden awaie fro his Lordship: for he had forsake the Lord God of his fathers. And therfore god reised ayēs hym philistyes & Arabies, that costen wyth Ethiopiens. And thei distrieden the londe of Juda, and token awaye the cattell that was foundune in the house of the kyng, and token awaye hys wife and sonnes: outakē Joachim the yonngeste. And God smote Joram wyth vncurable sorowe of wombe two yere: so that he rottide on erth, and castyde out hys entrailles

traylis & died in worst sicknes, and hys sonne Ocosias ceygnyd for hym and did euyl as the house of Achab. For why his mother excitid hym to do wyckydlie. And thei of the house of Achab, weren his coũcellours into hys death: and he yede in the coũsell of hem. And therfore Hieu, whã he distried the house of Achab: killid Ocosie and the prince of Juda, and the sonnis of the brithern of Ocosie. After thes thingis Joas was made Kyng bi ẏ help of Joiada the priest: and the curssed womã Athalia was slayne. The priestis and greate men of the puple broughten out of godis howse the sonne of the Kynge: & settiden a crowne on his head, and yauen in his hand the lawe to be kepte and maden hym kyng And Joiada made couenaunt bitwix hym and al the puple and the Kynge, that theye shullen be the puple of God, that is forsake Idolatri & kepe trulye goddis

dis law. Therfore al the puple yede into the house of Baal, and distriedē it: and braken the auteris and simulacris eyther Imagys of him. And they kylliden byfore the auter: Mathan the prieſt of Baal. This Joas did wel in the tyme of Joiada, and reparelyd the temple of Jeruſalem: that was dyſtryede by Athalia the quene and hyr ſonnys. But after the death of Joiada, he was flatteryde by the princis of Juda: and thei feldē to Idolatrie, and forſoken the tēple of God. And ỹ wrath of God was made ayens Juda & Jeruſalē: for his ſynne. And he ſent prophetys to hem that they ſhulden turne ayene to God and they nolden heare thoſe prophetis. And Zacharie the prieſte and ſōne of Joiada: reprouid hem for thys ſynne, & they ſtonyden hem to deathe in the purſeynte of goddys houſe: by cōmaūdemēt of the kyng. And whan the yere was endyd: the

ooſte

oofte of Sirie stied ayens hym, and came into Juda and Jerusalē, and kylliden al the princis of the puple & senten al the preye into Damaske to the kinge. And certes whan full litle nūbre of mē of Sirie, was cōmē: God bitoke in here hōdis a multitud wythouten end. For thei hadden forsake the Lorde God of her fathers. And they vsiden shamfull domys in Joas: & yeden forth and lefte hym in greate sorowes. And his seruaūts risen ayens hym for vengeaūce of ỳ blude of ỳ sonne of Joiada the prist and kylliden hym in hys bedde.

And Joas was deade, and Amasie hys sonne reigned for hym.

The.ix.chapiter

AMasie did good in partie: but not in a perfecte herte. And he killid hem that hadden slayne the kynge his father

ther but he killid not there sonnes, as God bade in t[illegible]e lawe. This Amasie found in al Juda & Beniamin fro.xx.yere & aboue: xxx.M.of yong men that yeden oute to batteyl, and helden speare and sheeld. And he hicide of Jsrael an hundryd: thousand of full stronge men, for an hundride talentis of syluer: to fight ayens the sonnes of Edom. And a mā of God seyde to Amase. A thou kynge, the oost of Jsrael go not out wyth the. For the lorde is not wyth Jsrael: and with al the sonnes of Effraim. That if thou gessest ỹ bateylis stonden in the strēgh of oost: the lord shal make the to be ouercomen of thyne enimies. For it is propre to God for to helpe, and for to turne into sygh. Therfore Amasie departyd awaye the oost of Jsrael: and trystyly ledde forth his puple to batteil, and he had the victorie: and kylled.xl.thousande of hys enimies in this bateyl. And

after

after this victori Amasie worshipid
ỹ gods of Edõ: & brent incens to hẽ.
Wherfore God was wroth ayens
Amasie: and sente to hym a prophet
that shoulde seye to hym. Why hast
thou worshipid goddis ỹ deliueridẽ
not here puple fro thyne hond. Whã
the prophet spake these thyngys to
hym: he answeryd to the prophet.
Where ỹ art a coũsellour of ỹ king.
Ceasse thou: lest peraduẽture I slea
the. Therfore ỹ prophet yede awaye
and seyde. I wot ỹ the lord thought
to slea the, for thou hast do this euil:
and ferthermore, thou assentist not
to my councell. And so it byfelde in
dede. For by prid he terrid the kyng
of Israel to warre: and nolde ceasse
for helthfull counsel of the kynge of
Israel. Therfore the king of Israel
ouercame the puple of Juda, & toke
Amasie and distryed the wal of Je-
rusalem by. iiii. hundrid cubites, and
toke away al the treasoure & vesselis
wheych

whych he founde in goddis house & in the kyngis house. After thys doynge Amasie fled oute of Jerusalem into Lachis: for treason done to him of hys men. And they senten and kylliddē hym in Lachis. And Osias his sonne reygnid for him. lii. yere in Jerusalē, and sought God in the dayes of Zacharie, vnderstondynge and seynge God. And whan he soughte God: he louide hyme in al thyngis, & God helpyd hym ayens philisteys and Arabeis, & ayens Amonitis.

And Amonites paidē yiftis to Osias: and his name was publyshede tylto the entre of Egipt, for ofte victories. He byldyde many tourys in Jerusalē, & also in wildernes, for he had mamy beastes & vines, & vynetiliers. For he was a man yeuen to earthtilth. He had in hys oost. ii. M. & vi. C. princis of strōg men, & iii. C thousande and. v. hundryd that weren able to bateil, & foughten for the

Kynge

kyng ayens aduersaris, & his name
yede out ferr: for God helpid him and
made him strong. But whā he was
made strong: his hert was reisid in-
to hys death. And he dyspysyd hys
Lord God. For he yede into the tem-
ple of God: and wolde brenne incens
on the auter of incēs ayens the lawe.
And whā the Bischope & many noble
Priestis ayenstodē hym, and tolden
the lawe ỹ was ayens him: he was
wrath, and helde the censer & mana-
cide hem. And anon lepre rose in his
forhead byfore the priestis in gods
house. Than the priestis puttid hym
oute. And he hastyd to go oute for
dread: and for he felid anon the ven-
geaunce of God Therfore the kyng
Josias was leprouse tylto the daye
of his death, and dwellid in an house
departid. And Joathan his sōne go-
uernid the kyngs house: and demid
the puple of the londe. And Joathan
reignid .xvi. yere in Jerusalē, & dyd
right-

rightfulnes bifore god: bral things which Osias his father had do, out-taken thys, that he entryde not into the temple of God: and yet the puple trespassed. He bylded many thyngis & faught a yens ẏ King of the sonnis of Amon, & ouircame him. And the sonnes of Amon yauen to hyme an hundryd talentis of siluer. & .x thousande chorus of barly, and as mani of whete. And Corus conteynethe xxx. bushels. And Joathan was made stronge for he had dressid hys wayes byfore hys Lorde God, and he was deade. And Achaz his sonne reigned for him. xvi. yere in Jerusalē. This Achaz dyd not ryghtfulnes in goddis sight: but yed in the weies of the Kyngis of Israell, and made Imagis to Baal, & dyd manyfolde Idolatrie, and God bitoke him into the hond of ẏ Kynge of Sirie. which Kyng smote Achaz, and toke a great preye of his rewme into Damaske.

And Achaz was bitake into ỹ hõdis of the kynge of Jſrael, & was ſmitē wyth a greate wound. And Phacee the ſonne of Romelie kyllid of Juda vi.ſcoze thouſande in oo daye, all the warriours: foz they hadden forſake the Lozd God of her fathirs. And ỹ ſõnes of Jſrael tokē of her bzithern of Juda.ii.C.thouſand of women & of chyldzen and of damſellis & preye wythouten ende: and barrn it into Samari. And Obed the prophet of God, ſeide to the mē of Jſrael, that they hadden do greate crueltie, and ſynnyd ayens God And bade hem leade ayene the priſoneris of Juda. Forwhie, greate vengeaũce of God neighith to you. Therfoze, the prin-cis of Jſraell maden the warriours to forſake the praye, and al thyngis whych they haddē take. And ỹ prin-cis clothiden hem that werrn naked and refreſchiden hem with meate and dzynke and annoyntynge wyth oyle

foz

for traueil, and sentē hem home be-
nignely. Than Kyng Achaz sente to
the Kyng of Assiriēs: and arid helpe.
And Idumeis camē & kylliden mo-
nimen of Juda: & token great praie.
And Philistiens token many Cytyes
of Juda: and dwelliden in tho. And
God made lowe the puple of Juda:
for Achaz the Kyng of Israel, for he
had made hym naked of helpe: & for
he hadde dyspyeid God. And God
brought ayens hym Teglathfalasar
the Kynge of Assiriens, ỳ tormētyd
him and distried, for none ayenstod.
Therfore Achaz spoyliede goddis
house, and the house of Kyngis and
princis, and yafe yeftis to the Kynge
of Assiriēs: and netheles it profityd
nothynge to hym. And Achaz in the
tyme of hys anguyshe, encreasyde
despysynge ayens God, and offryde
sacrifyce to goddis of damaske, and
he sayd. The goddis of Sirie helpē
hem, whyche Goddis I shal please

with sacrifices, & thei shulē helpe me whan ayenwarde they weren into falling to him & to all Israell Therfore Achaz rauischid and brake all the vessellis of goddis house: and closed the yatis of goddis temple, & made to hym auteris in all the cornerys of Jerusalē, and in al the cities of Juda, to brenne incence: & terride God to wrath. And he died. And Ezechie his sonne reygned for hym. xxix. yere in Jerusalem. He dyd that, ỹ was pleasāt in goddis sight: bi al things which Dauid his father had do. And he openid the yatis of goddis house in the fyrste yere of hys rewme, and made priestis and deakenis to clense and halewe the temple, & the auter of God, with al the vesseles & purtenaunces of the temple. And he gaderid togidyr al ỹ pryncys of the citie, & styed into goddis house. And they offriden. vii. bullis. vii. rames. vii. lābren, & vii buckis of gete: for sinnes

for

for the rewme, for the sentuary, and
for Juda. And he seyd to the priests
the sonnes of Aarō: that they shuldē
offer on the auter of God, and theye
didden so. And he ordeynyd dekinys
in the house of God wyth synbalis
and psalteries, and harpis by the or-
dinaunce of Dauid and of Gadde ỳ
prophet of the kyng, and of Nathā
the prophet. For it was ỳ cōmaūde
mēt of god: bi ỳ hōd of his prophits
And dekēs stodē & heldē the organis
of Dauid, and preistis helden trum-
pettis, and Ezechie cōmaūdid, that
they sholden offer brent sacrificis on
the auter. And whan brent sacrificis
weren offirid: they begunen to singe
heriyngis to God, & to sowne wyth
trumpetts & dyuers organs, which
Dauid the kynge of Israell hadde
made redie for to sowne. And Ezechi
and the princis cōmaundiden to the
dekeines: that they shuldē herie God
wyth the wordis of Dauid and of

Asaph ỳ prophete. And Ezechie sent to al Israell and Juda: and wroote epistlis to Effraim and Manasses: ỳ they shuldē come to goddis house in Jerusalem, and make paske to the Lord God of Israel. And it plesyd the kynge and all the multytude, And they demidē to send mesengers into all Israell, fro Bersabee tyl to Dan: that they shuldē come a make paske to the Lord God of Jerusalē And currours yedē out wyth Epistils by the cōmaūdemēt of the kyng and of his princis into al Israel and Juda, as the kynge had cōmaūdyd and preachid. Sonnes of Israell, turne ayene to ỳ lorde God of Abraham, of Isaac, a of Israel: a he shal turne ayene to the remnauntis that ascapiden the hondis of the kyng of Assirians. Serue ye to ỳ Lord God of your fathers: a the wrathe of hys stronge vengeaunce shal be turnede ayene fro you. For if ye turnē ayene

to

to the lorde: youre britherne & your
sonnes shulē haue mercie bifore her
lordis, that leade hē pr̄isoneris. And
thei shulen turne ayene to thys lond.
Therfore, currouris yeden swyftly
fro citie to citie, bi the lond of Effra-
im, and of Manasses and of Zabu-
lon: and they scorndiden and bimo wi
den ỹ messengers. Netheless, some
of Aser & Manasses and of Zabulō
assentiden to the councel: and camen
into Jerusalē. Goddis honde was
made in Juda: ỹ he yafe to hem one
herte, and they dydden the worde
of God by cōmaūdement of ỹ king
and of pr̄yncys. And many pupie,
weren gatherid in Jerusalē: to make
solēnite of paske in ỹ second monthe.
And they distrieden ỹ auters ỹ werē
in Jerusalem. And theye dystryeden
al thingis in which incens, was offr-
rid to Idolis, and castiden forth in-
to the stronde of Cedrō. Whan these
thyngis weren halewyd rightly, all

Israel yede out ẏ was founden in ẏ cities of Juda. And they braken semulacris either Imagis, & hewedē downe wodis, & destrieden high places & auteres. And not only of Juda & Beniamin: but also of Effraim & Manasses, til thei destridē thoutterly. And Ezechie ordeyned cōpanies of Priestis & of Dekenis by her departings ech mā in his owne office as wel of prists as of dekēs, to brēt sacrificis & to pesible sacrificis, that they shuldē mynister & knowledge & synge in ẏ yates of ẏ castelles either oostes of ẏ lorde. And Ezechie commaūded to ẏ puple to yeue to prestis & dekenis here partis, ẏ is the fyrste fruitis & tithis ẏ they myghten yeue tent to ẏ lawe of God. And there is told mych of ẏ payinge & dealing of tythis & other holy thingis. Than it sueth, howe Senacherib blasphemed god of Israel, & howe Ezechie cōforted ẏ puple ayens his blasphemie

mie and pryde. Ezechie and Esaie the Prophet preiden ayens the blasphemie: and crieden til into heauen. And God sent hys Angell, and he kyllyd eche strong man and warryour and Prince of the ooste of the kyng of Assiriens. And he turnid ayene wyth schenschyppe into hys londe: and hys owne Sonnys kyllyden hym wyth swerd. And God sauid Ezechie and the dwellars of Jerusalem, fro the honde of Senacheryb kynge of Assiriens: and fro the hond of all men, and yafe to hem reste by cumpas.

After these thyngys, Ezechie was sicke to the death: and he prayed to God, and God hearde hym. And the herte of Ezechie was reisid to pryde: and Wrath was made ayens hym and ayens Juda, and ayens Jerusalem. And after he was mekyd (for hys herte was reysede) both he and the dwellaris of Jerusalem weren mekyd: and therfore the vengeaunce

of

of God came not in the dayes of Ezechie. And Ezechie was full ryche & noble: & in al hys werkis he did welsumlie what euer thynge he would. Nethelesse in the message of princis of Babilon, that weren sente to hym to aske of the greate wondre ỹ byfell on earth: God forsoke hyme that he was tempyd, and althyngis weren knowne that weren in hys herte.

Than died Ezechie: and Manasses hys sonne reigned in Jerusalem. lv. yere. And Manasses dyd euil byfore God: bi abhominaciō of heathē men whych God dystried byfore the sonnis of Israel. And he byldyde hygh placis and made auteris to Baalym and dyde manyfolde Idolatrie, and seruyd to wythcraftis, and sectyd Idoles in the temple of God. And he disceiued the puple of Juda and the dwellars of Jerusalē: that they didden euil more thē heathen mē, which the Lord had distried from ỹ face of

the

the sonnis of Israel. And God spake to hym and to hys puple: & they nolden take hede. Therfore he brought on hē the prince of the oost of ỹ kyng of assiryens: & they token Manasses and boundē hym wyth chayns and gyues, and lede hym into Babilon And after that he was anguischid: he preyede his Lord God, and he dyde penaunce greatlie before the God of his fatheys. And he preide hertely and besought God: & God herd hys preyer, and brought him ayene into Jerusalē into his rewme. And Manasses knewe that the Lord hymsilfe is God. And he dyd awaye Alien goddes, and simulacres either Idolis fro goddis house, and destried auteris whiche he had made in the hyll of goddis in Jerusalem, and casid al out of the Citie. And he restored the aulter of god: and offered on it Sacrifycis and herynge. And cōmaundid the puple of Juda, to feare

the

the Lord God of Israel. And nethe-
lesse the puple offerid in hygh places
to here lord God. Manasses died, &
Amon his sonne reigned for him .ii.
yere in Jerusalē. And he dyd euel in
goddes sight, as Manasses his fa-
ther had do, & offered & serued to all
Idolis which Manasses had made
And he reuerēced not ỳ face of God
as Manasses reuerēced, and he dyd
manye greater trespasses. And whā
his seruāts hadden conspirid ayens
him, they kylleden him. And ỳ puple
kylled hem ỳ hadden slayne Amon: &
maden Josie his sōne king for him,
& he reigned. xxxi. yere in Jerusalē.
Josie did that that was rightfull in
goddes sight, and yede in the weys
of Dauid his father, & bowed ne-
ther to ỳ rightside, nether to ỳ lefte-
syde. In the. viii. yere of his rewme
whā he was yet a childe, he beganne
to seke ỳ god of Dauid his father.
And in ỳ .xii. yere after ỳ he began: he
clensed

clensed Juda and Jerusalē fro hight places & Imagis & Idoles. They distriedē before him the Aulteris of Baalim, & the simulacris that werē put aboue, he kytted downe and alto brake wodis & grauē Images, and scaterid the rēlifis on ŷ biriellis of hem ŷ werē wunt to offer. Further more, he brent the bonis of prieſtes, in the aulteris of Idolis And he clensed Juda & Jerusalē & distried all Idolis in the cities of Manalles and Effraim and of Simeon tylto Neptalim. In the eightenth yere of hys rewme, whan the Londe and the Temple of God was clensydde: he sent worthyemenne to repareyle Goddis house, and so they didden in dede. And Elchie the greate pryeste yafe to Saphā the scrineyne and solemne messager, the boke of goddis lawe: and he bare it to the kynge. And whan the kynge hadde heard the wordis of the Lawe: he torent

his

his clothes. And he cōmaūdid El-
chie & other greate men to go & prie
the lorde for the kynge, and for ẏ re-
sidews of Israel and Juda on all
the wordes of the boke of goddes
lawe, for why, greate vengeaunce
of God hath droppid on vs: for oure
fathers keptē not ẏ words of God,
that they dyddē al thinges that bene
wrytten in this boke. Therfore El-
chie and they that weren sente togi-
der of the Kynge: yeden to Olda, a
Prophetesse, the wyfe of Sellū: and
God seyd by her that he shall bryng
in on this place and dwellers therof
euilles and all curssinges that bene
wryttē in this boke of goddes lawe.
For they forsokē God, and sacrifye-
den to alien goddes, to terre him to
wrathfulnes in al the werkes of her
hondes. But for thou kinge of Juda
heardiste the wordes of the boke, &
were meked in goddes sight, & wep-
tiste and rentist thy clothis: I haue
hearde

hearde the, saith God, and thou shalt be borne into thy Sepulchre in pece and thyne eine shullen not se all the euyll whiche I shall bryngе in on this place, and on the dwellars therof.

And when Josie had hearde these wordes: he clepide togither al the elder men of Juda, and Jerusalem. And he stied vp into goddes house: and all men of Juda, and the dwellars of Jerusalem, stieden togider, Priestis and Dekenis and all puple fro the leaste tilto the moste. And in audience of hem, the kynge reade in goddes house, all the wordis of the boke. And he stod in his trone either seate of doune, and smote bonde of peace before God, that he shulde go after God, and kepe his hestis and wytnessynges, and iustifyingis in al his hert e, and in all his soule, and do tho thinges that ben written in this boke, whyche he had reade. And he chargid greatly on this thing, al mē

that

that weren founden in Jerusalem, & Beniamyn, and the dwellars of Jerusalem dyden by couenaunt of her Lorde God of here fathers. Therefore Josie dyd auoide all abominations, fro all the contreis of the sonnis of Israel, and made al men that werē residue in Israel: to serue here lorde God. In al ȳ dayes of hys life they yeden not awey fro the Lorde God of her fathers. Afterward Josie made paske in Jerusalem and ordeined priestis in her officis, & bade hem ministre in Goddis house. And bade dekenies serue God & hys puple Israel: & make hem redie bi here houses and kynreddis, in the departinge of eche as Dauid kyng of Israel commaūdid, and bade hē serue in the sentuari, by the meines, cōpanies and deakenis: and that they be haiowide and offer paske, and make redie here bretherne therto. And Josie made suche a paske: ȳ none was

lyke

lyke in Israell, fro the dayes of Samuel the prophet. Neither ani of the kyngis of Israel: made paske as Josie dyd, to prists and dekenis, and to al Juda and Israel, and to the dwellars of Jerusalem. For he yaf to al the puple that was foūden in Jerusalem in the solemnitie of paske: xxx. thousande Lambrens & kyddis and other shepe, & three thousand of oxē. After that Josie had repareilide the temple: Necao kynge of Egipt, stied to fight in Carcamis, & Josi yede forth ayens hym. And the kynge of Egypt seide to Josie, I come not to day ayens the: but I fyght ayens an other house to which God bade, and made me go in haste. Therfore cease thou kynge of Juda to daye ayens God which is wyth me: leste he slea the. Josi nold turne ayen: but made hym selfe redye to batteile ayens the kynge of Egypt, and assentid not to the wordis of ỹ king of Egipt: spo-

ken bi goddis mouth. Therfore, Jo
sie was slayne of ỳ kinge of Egipte
And the puple of the lond made Jo-
acas his sonne king in Jerusalē He
reygned thre monethes in Jerusalē.
And the kynge of Egipt puttid him
downe, and condemned the londe of
Juda in an hūdred talentis of syluer
and in oo talente of golde, and made
Eliachim hys brother king for him
on Juda and Jerusalem, and turnid
hys name Joachim. He reigned .xi.
yere in Jerusalē, and dyd euil bifore
God. Therfore Nabugodonosor
toke hym and led him bounden with
chaines into Babilō: & bare thyther
the besselles of Goddis temple. And
Joachim hys sonne reignyd for hym
thre monethis and .x. dayes in Jeru-
salē: and dyd euil in Goddis syght.
Than Nabugodonosor sente men
that ledden hym into Babilon, and
bare oute the preciouseste bessel-
lis of goddis howse. And Nabugo-
donosor

donosor made Sedechye kynge on Juda and Jerusalem: he reignid .xi. yere in Jerusalem, and dyd euyll in Goddis sight, neyther was ashamid of the face of Jeremie the prophete that spoke to him of goddis mouth. He brake the oothe made to Nabugodonosor. Therfor Nabugodonosor came and toke him: and lede him and al the vessellis and the treasuris of goddis house & of the kynge and princis into Babilon, and kyllyd the puple, and destried & brent Jerusalem. And the puple ẏ was lefte aliue was lede into Babilon and seruyde the kynge & hys sonnes, tyl the king of Persis reignid, and til .l. yere werē kyllyd, by goddis worde, seyd bi the mouth of Jeremy. And Cirus king of Persis cōmaundid to be preachyd (yea by writing in all his rewme) ẏ Jewis shouldē turne ayene into Jude.

The.x. chapiter.

THys processe of Paralipomenon, in the fyrst & second boke: shoulde styr Kyngis & christē lords: to distrie syn and loue vertue & make goddis lawe to be known and kept of here puple. For here theye moune se howe sore God punnished euill Kyngis that liuiden euil and drouen the puple to Idolatrie eyther other greate sinnis & howe greatlie God preysed, rewardid, and cherishid good kingis, that lyueden well, & gouerniden well the puple in goddis lawe, and open reason and good cōscience. And though kyngis and Lordes knewen neuer more of holy write, than. iii. stories of ẏ seconde boke of Paralipomenō and of Regum, that is, the storye of Kynge Josaphat, the storye of king Ezechie, and the storye of Kyng Josie: they myghten learne sufficientlye to lyue wel & gouerne well here puple

ple by goddis lawe, and eschewe al
pride and Idolatri and couetise and
other sins. But alas alas alas, wher
kynge Josaphat sent his Princes,
and Dekenis, and Prestis to eche
Citi of his rewme with the boke of
goddis lawe, to teach openly god-
des lawe to the puple: some christen
Lordes senden general letters to al
here ministers and lyge men either
tenantis, that the pardons of ỳ By-
shopis of Rome, that ben open lea-
sings (for thei graũtẽ mani hũdrith
yeres of pardons after domisedaie)
be preachyd generally in here rew-
mis & lordeshypis. And if any wyse
man ayensaye the open errours of
Antychrist: and teach men to do her
almese to poore nedie men to ascape
the peinis of hell: and to wynne the
blesse of heauẽ, he shalbe prisoned as
a mã of vnchristẽ beleue, a traytour
of god, and chrysten kingis and Lor-
des. And where kynge Ezechie made

him ful bisie to clense Goddis house and do awaye all vnclennesse fro the sentuarie, and cōmaūdyd priestis to offer brent sacrifice on goddis auter & ordeynid dekens in Goddis house to herie God, as Dauid and othere prophetis ordeniden: some chrysten lords inname (& hethē in cōdicions) defoulen the sentuarye of God, and bringen in Simonielit clerkis, ful of couetise, and herecie, and Hipocricy and malice, to stoppe Goddis lawe that it be not knowne and kepte and freali preachid. And yet some christē lordis holden mani prelatis and curats in her courtis & in secular office ayens goddis lawe & mans openlie: and wythholden hem fro here gostly office, and helpynge of Christen soules.

And where kynge Josie preachyde openlie Goddis la we in the empel to al the puple, and casted away Idolis and brent the bonis of prestis

that

that did Idolatri some christē lordes (in name and not in dede) preisen and magnyfyen freyeres letters, full of dysseyte and leasyngys, and maken here tenauntis, and meines, to swere by herte, bonys, nayles and sydes, and other membres of christe, and pursuen full cruellie, hem that wolden teache trulye and freelye the lawe of God, and preisen, meinteynen and cherishen hem that preachen fables, leesyngis and synfull mens traditions eyther statutis, and letten greately the gospell to be preachyd, and holy wryte to be knowne and kept.

But wytte these unwyse Lordys, that Elie the Prophete (one alone) haddethe trueth of God. And kyng Achab wyth eyght hundrid and. L. preestys and Prophetys of Baalle hadden the falsse parte.

And efte Micheas, one alone Prophete of God, had the truethe ayens foure hūdryde Prophetys of Baall

that councellidē Achab to warre, to
hys owne shenshipe and death. So
nowe a fewe poꝛe men and Ideots
in cōparisōe of clerkis of Schole:
moune haue the trueth of holy scrip
ture, ayens many thousand pꝛelatis
and religiouse, ꝑ ben yeuē to woꝛldli
pꝛide and couetise, simoni, hypocri-
sie and other fleshly synnes, moste
sithen these poꝛe men desirē only the
trueth & fredome of the holi gospel &
holy scripture, & acceptē mās law &
oꝛdinaūcis, only in as mych as they
ben groūdid in holi scripture, either
good reasone and cōmon pꝛofite of
chꝛisten puple: and woꝛldly pꝛelatis
and feinid religiouse, grounden hem
on sinful mens statutis, that sowinē
pꝛyde & couetise and letten ꝑ trueth
and fredome of goddis lawe to be
knowne and bꝛingin chꝛistē puple in
endlesse thꝛaldome and greate coste.

But it is to be dꝛede full soꝛe, leste
kyngis and loꝛdis bene nowe in the
soꝛmer

former-synnes of Manasses: god graunte that they repent verily and make amendes to god and man, as he dyd in the ende, for they setten Idoles in goddis house, and exciten men to Idolatrí: and sheden innocēt bloud in many maneris as Manasses dyd. Firste thei setten in here hert (that should be the temple and speciall chamber of god) the Idole of couetise, eyther of Glotonie, either of Pryde, either of other greate sinnes. For sainte Paule seyth that our bodies ben the temple of the holy gost. And efte he seyeth that glottons maken her belies here God. And God seith by Job: that the deuill is king ouer all the chyldren of pryde. And Jesus Chryst seith, that the deuel is Prince of thys worlde, that is (as Austē seith) of false men ỹ dwellē in this worlde. Then they that setten pride, either couetise, either glotonie either raueine in here herte: setten Idols

Idols of Baal, either of the deuell in the temple of God. Specially lordes sitten Idolis in Goddes house whē they maken vnworthy prelates either curates in the chirch. For why such vnable prelatis, either curatis, ben Idolis, as God seith in the .xi. Chapyter of Zacharie, to an vnable prelate. A thou shepperd and Idole forsaking the flocke. Wherefore Archedekene in his Rosarie, whiche is one of the famousest doctours of the Popis lawe, wryteth thus. An euil prelate is seyde a rorynge Lyon: and a wolfe rauechyng praye. And in the xxxiii. Chapter of Ezechiell: he is seyde to fede hym selfe, and not the shepe. Also he is seyd to seke his owē profite temporall. Therfore he is not of goddis chyldren, as Austyne seith. viii. question, and fyrste Chapter. Sunt quidam. And for this thinge powre shalbe taken awaye fro hym as God seyth in the xxxiiii. Chapter

of

of Ezechiell. Also an euell prelate is seyd a wolfe, as the lawe witnesseth in ỳ lxxxiii. distinction, Capite. Nihil Also for defaute of gouernaill, he is seyde an vnchaste dogge: as Austen witnesseth in ỳ second cause ỳ seuẽth question. Capiter. Nec nec Also he is seyde a Crowe, ether a Rauene for the blackenes of sinnis: as ỳ lawe wytnesseth ther in capite. Non omnis. Also he is seyde founid salt, not profytable to anye thinge, as the lawe witnesseth ther in Capite. Non omnis. Also he is seyde an Hogge: as the lawe witnesseth in the. lxiii. distinctiõ Chapter In mandatis. Also he is seyd a cherle of a cherlesched of euell lyfe: as the lawe wytnesseth in the. xlvii. destinctiõ in the beginnyng. Also he is seyd a Capõ: for he hath ỳ maner of an Hen. For as a Capõ croweth not: so an euel prelate croweth not in preaching. Also an euel prelat gẽdreth not bi prechyng of gods word

nei:

neither he fighteth for his sogettes. Also as a Capon clepyth not hēnes: so an euill prelate clepith not poore men, to meate. Also as a Capon maketh fat hym selfe: so an euill prelate maketh fat him selfe. Therfore sithē he sechyth plentuousenes of meates and rechessis: he shall be put into fyre of hell, as Jerome wytnessith on Michee in ỳ .xxxb. Distinctiō, Capi. Ecclesie principes. Archdeken writith all thys in the .xlii. Distinction, in Cap. Sit rector On this word mutti. Also a dombe Prelate is an Idole: and not a veri prelate. A dombe prelate is not a verie prelate, sith he vseth not the office of a prelate, but he hath only the lykenes of a prelate. As an Idoll that vseth not the office of a man: is onely lyke a man, but is no man. Therfore such dombe prelates moume rightfully be saide simulacris either Idolis of which it is seyde in the .bi. Chap of Barucke. The trees

of

of hem ben made fayre of a carpēter and tho ben a raied wō gold & syluer, and moun not speak. And thei ỹ maken suche prelatis: bene lyke hem, whiche makeris shulē be damned wō suche prelatis, by that word of Dauid. They ỹ maken tho: bene made lyke tho. But marcke well that heathen men hadden simulacris of .vi. kyndis. That is, of cleye, of Tree, of Brasse, of Stone, of Syluer, and of Gold. We moune fynd these .vi. kyndis in euill prelatis (for why) simulacris of cley bene flechly prelates, of whiche God seyth in the Psalter, I shal do hem awaye, as the cley of the stretis. Simulacris of tree bene vnwise prelatis and boistuous & without wyt. Of whiche it is sayd in holy scripture, a tree is wlappid in syluer. And these bene seyde to be mad and nought: into prelatis. These ben beastis clepid chymeris: that han aparte of eche beaste. And suche bene

not

not, no but only in opinionne either speche, & not in dede nether in kynde. Simulacris of Bralle ben they that han only worldly eloquẽce. For why bralle yeueth greate sowne. In Epistle to Corinthyes .xiii. Chapt. If I speake in ỹ langagis of mẽ, & of Aungellis, and I haue not Charitie: I am made as bras sowneing. Simulacris of stone bene they, ỹ bene broken fro rightfulnes and vertue for temporall strength. These prelatis be not the stone whiche is set into the heade of the corner, but these ben the stone of hurtyng and of sclander. Simulacris of Syluer bene they ỹ bene made by money, either riches whiche prelates seyne. What wolen ye yeue to vs and we shulen bitraye Chryste to you. Golden simulacris bene tho that bene made onlye for worldly nobly. For why golde signifiech nobley. And therfore ỹ heade of the Image of Nabugodonosore

was

was of golde, in the.ii. Chapter of Daniell. Archedeken telleth all this, in the.xliii. destinction. Capiter. Sit rector. On this worde. mutus.

Though this doctour of the Popis lawe, be pleyne and charpe: he seythe trueth sesonable. For the chirch now accordith wyth holy write and reasō and commō Doctours of holy scripture. For in the.xi. Chapter of zacharie, God clepith an euill prelate an Idole.

And in Ezechiell and other Prophetis he lykeneth Tirantis, and raueinoures, to Lions, woluis, bearis and other vnsaciable beastis to dispyse here synne. Here Lordis and other prelatis mouneſe in partie, how perilouse it is to ordeyne euell prelatis either curatis in the churche. For as Saynte Gregorye seyth in the fyrste parte of Pastorallis.ii. Chapter. No man harmeth more in the chirch then he ỹ doeth weywardly & holdeth

holdith the name of order, either holynes. And ẏ law seith De electionibus capite Nichil. That nothing harmith more in the chyrch of God: than that vnworthi men be takē to the gouernall of soulis. And Grosted seyth, in his sermō Premonitꝰ a venerabili patre That to make vnable prelats either curats in ẏ chirch of God: is to haue come to the hyghiste degree of treaspasses. Also in hys sermō, Dominus noster Jesus Christus: he wrytith thus to the pope. He ẏ bitakith ẏ cure of soulis to a man vnmighty, vnkūing eyther not wylfull to helpe duly the soulys: is gyltye of all the soulys, though ani ascape either is sauid by Goddis grace. And he that bitakith the cure of soulis to him that is opēly vnable therto: techith to set more price by vnreasonable beastis, than by men, and forto loue more earthly thyngis ẏ passen shortly: than euerlastinge thyngis, more than ẏ death

and

and bloude of goddis sonne. And he that yeueth thus the cure of soules to vnable men: is worse than Herod that pursued Christ, and worse thã Jewis and heathen mẽ that crucifiden Christ. Grosti'd seith this plainly, and preuithe it openly byfore the pope and all hys clergie. And they that procurẽ benefices either ryches̃is to men: hatẽ hem to whom thei procuren thus, as if they procuryde hem to be set in the top of the chirch in whirle winds and great tẽpestis. Grosted seyth thys in hys sermon, Scriptum est de Lentis And he that is negligent to drawe soulis out of the pyt of sinne, as mych as he may e by the order of lawe: and he that letith hym of hys werke sleythe the soulis. And he settith more price bi a flechli shepe than a gostly shepe, þ is mans soule. Yea settith more price bi a peny than by the lyfe of Gods sonne: whych is worth all thys worlde.

Arechlesse curat that sleeth sogetys by euyl ensample and withdrawing of Goddis worde: is worse than the vnreasonable beastis, & he is worse than the crucifiers of Christe: for he crucifieth him in his mẽbres. Good councelloures they bene alone: that bene wyse men and dread God. For whye, al couetouse men bene foolys and vnwyse men. And to be lede by the counsell of hem: is to dyspose of heneotys, by the councell of foxys, and to dyspose of foldes of Shepe, by the counsell of wolues. Grosteste seyth thys in a sermon. Premonitus a venerabili patre. Se ye lordis and prelatis that maken vnable curatis for flesshly affection and yeftys (and specyally for pleiynge at the beere, and other vnlefull iapis) what treasone ye done to God and what harme to Christis chirch & your auaũsees. Ye maken horryble abominacion of discomforte stond in the holy place: for

ye maken Antichrist to stonde at the hygh auter in the stede of Chryste: and treate the holye sacramente of Christes flesche and blude full vnworthyly. And as Parisyens seyth, whan ye maken a coueitous prycst to stōd at the auter: ye makē a Woldywarpe to stonde there in the stede of Chryste. And whan ye maken a fonde Bysshope that can not and louyth not Goddis lawe stonde mytryde at the auter: ye maken an horynyde asse stonde at the auter in stede of Christe. And so of other vnreasonable Beastys as Lyons, Woluys, Berys, Apis, Dragons, Hoggis, Doggis, & other vicious Prestys, Proude, Coueitouse, Rauenouris, wrathfulle Hypocritis, trecherouse, Glotenouse, Lecherouse, Enuious, and Backbyteris. Ye transfygurcn Satanas into an angelle of lyghte whan ye maken curatys eyther prelatys that bene contrarye to Christ

to occupie the office of a bischop, Abbot eyther pryeste, Lordes and prelatys that haue set suche Idolys in goddys house as Manasses dyde. Sue ye Manasses in very repētaūce and makyng of amendis to god and men. Also lordis and prelatis exciten strongly men to do Idolatrye. For thei swerē custōably, nedlesli & oft vnauisely and false, by the membres of god, by Chryste and by seyntis, in so mych that eche lorde and prelate, comynly maketh to hym an Idole of some seint, whō he worschipyth more then god, For comenly they sweren by our lady of walsyngham, seynte John Baptyst, seynt Edward, seint Thomas of Canterburie, and suche other seintis: and chargen more this ooth then though they sweren by ꝧ holy Trinitie. And in all thys, they honourē more these seintis, than thei honourē the holy Trinity Thoughe it were leful to swere bi seyntis: this

is Idolatrie to charge moze an othe made by suche seyntis, than by God almighti either by the holi Trinitie. Netheleſſe Chriſoſtom wytneſſyth on the.v.chapiter.of Mathew: that to ſwere by ani creature, is to do Idolatrie. For as Jerome there (and decrees in the .xxii. cauſe.i.queſtion. Siquis per capillum. and Capite. next bifoze, and Decretalis De Jureiurando, Capite Etſi Chriſtus) wyttneſſeth playnly, that to Swere by a Creature: is ayens goddis cõmaũdement. And therfoze Chriſt in the.v chapiter of Mathew cõmaundythe to not ſwere bi heauẽ neither bi erth and vnderſtondyth bi heauẽ & earth: creaturys of heauen & creaturys of erth. And in al the olde lawe it is not foundun where Godde grauntythe to ſwere by any creature, but onli bi hys owne name, oz by hym ſelfe. And therfoze the wyſe man ſeyth in the xxiii. chapiter of Eccleſiaſticus.

A manne that swerythe myche, shalbe fyllyd wyth wyckydnes: and vengeaunce shall not go awaye fro hys house. And efte he seythe. Thy mouth be not customably to swere-ynge: for whi mych fallynge is in it. The nempning of God be not custo mable in thy mouth: that is to swere by hys name in vayne, eyther false ei ther for an euylle ende. And be thou not medlid wyth ẏ namis of seynts: that is to swere bi seyntis. For thou shalte not be gyltlesse of hem.

Here Lordys and Prelatys moune se, howe theye done openne Idolatrie: whan they gessen to ho-noure Seyntis. And here opē dedis of Idolatrie, bene open bokis of I-dolatrye and Blasphemye to here sogetis.

Therfore, as Gregory seyth in the seconde boke of Pastorallis the fifte chapiter. Prelatis bene worthy so many Deathes: how many ensam-

ples

ples of perdision theye senden to so-
gettis. And in the fyue and twenty
chapiter of Numeri God bade Mo
ses hong all the Pryncys in Jebats
ayens the Sunne: for the puple of
Jscaell dyd Lechery and Idolatrye
by ensample and sufferaũce of hem.

Nowe in Englonde it is a com-
mon protection ayens Persecutyon
of Prelatis and some Lordys: yf a
man be customable to swere nedles
false, and vnauysyde, by the bones,
naylys and sydys, and other mem-
brys of Chryste & to be proude, and
Lecherouse and speake not of God-
dis lawe, and repreue not Synne a-
boute him. And to abstayn fro othis
nedclesse and not leful and to eshewe
Pryde, and speake Honour of God
and hys Lawe, and repreue Synne
be waye of Charitie: is mattere and
cawse nowe, whye Prelatis & some
Lords, slaũder mẽ & clepen hem low
lardis, Heritikis, reisars of debate &
of

of treason ayens the kynge. Nowe Manasses settethe Idols openly in the temple of God, and styryth men greatly to do Idolatrie & cherisheth hem that breakē openly gods, hestis & punysheth hem sore as heathē men eyther heretykis, that bysien hem to learne, kepe, and teach godis hests The.iii. time lordis & prelatis both: sheden innocent bloud, as Manasses did. For thei wastē folili here goods in wakyngis & pleyingis dinyghtis and in rereſopers, and in other vanities, and takē greate & vnmesurable taxes of the comens. And lesse lords and prelatis done greate extortions to pore mē: & takē pore mēs goodis & paye litle or nought (and out of tyme) for tho. Therfore as Miche the prophet seyth in the.iii. chapiter, they hielden pore mē: and eaten here flesshe. And Grostede declareth thys well in hys dict that begynyth thus. Sint lumbi vestri precincti, and in the thryd

thyde Diete. And God seyth in the Psalter of suche tyrantes: they deuoren my people as the meate of bred. Howe miche bloude Lordis sheden in warris for pryde and couetyse, by counseil of false prelates cõfessouris & preachars: it passeth mans wyt to tel fully in this lyfe. But of shedynge bloude & sleyng of poore men, by withdrawyng of Almese, and in yeuyeng it to deade stockis either stones, eyther to riche clerkis and feyned religiouse: were to speake nowe, yf a mã had the spirite of goostly strength. Nowe men knelene and preyen and offren faste to deade Imagis that han neither hunger nor colde, & dyspisen, beaten and sleen chrysten men, made to the Image & lykenes of the holye Trinitie, what honour of god is this? to knele and offer to an Image made of synfull mans handis, and to dispise and robbe the Image made of goddes handis, that is a

chrysten

chriſten man either a chriſtē woman.
Whan men yeuē not Almeſe to poꝛe
nedie men but to deade Imagis ey-
ther ryche clerkis: they robben poꝛe
men of here due poꝛtion and nedfull
ſuſtinaunce, aſſignyd to hem of God
him ſylfe.
And whan ſuche offerars to dead I-
magis robben poꝛe men, thei robbē
Jeſu Chriſte: as he ſeyth in the xxv.
chapiter of Mathew. That, that ye
dydden to one of theſe leeſt of myne:
ye dydden to me. And if they ſchulen
be damnid that yeuen not meate and
dryncke and other neceſſaris to poꝛe
men as Chriſt ſeyth: where ſchoulen
they bicome, that robben poꝛe men,
and ſo Jeſu Chriſte him ſilfe.
And if theſe tweyne, that yeuen not
lyuelode and that robben poꝛe men,
ſchulen be dampnyd ſodeape in Hell:
where ſchulen falſe teachars, ſtyꝛars
and confeſſours bicome, that ſtyꝛen
Loꝛds and ryche men to robbe thus
poꝛe

pore men, & to do thys vnder the co-
loure of excellent Almese and holy-
nes.

But mourne we sore for thys cur-
sydnes, and prey we to God wyth al
oure herte, that sythyn Lordis and
prelatis suen Manasses in these open
sinnis: God styr hē to sue Manasses
in bery penaunce, and make a men-
dis to God and men, leste our rewm
be conquiryd of aliens either of
Heathen men, for these
open synnis and
many
mo.

The .xi. chapiter.

The fyrste boke of Eldras tel
tellyth, howe Cirus kynge
of Persys yafe lycence to
Jewis, to turn ayen to Je-
rusalem & Judee & bylde the tēple of
God in Jerusalē. And bade ỳ other
men

menne in his rewme: shulden helpe to this bildinge, and he yafe the vessellis herto, that Nabugodonosore had taken awaye fro Jerusalem. Than is telde the noumbre of hem that turniden ayen into Jude vnder Josue the prieste, the sonne of Josedeche, and vnder Zorobobell the Duke. And howe they bygunnen to bylde the auter and the Temple, and what lettynge they hadden of enimies, and what confortе of God and of his Prophetes.

Than is telde what sorowe Esdras made, for the Princis and Prestes and commons token Heathen women to wyfes ayens the Lawe. And howe the Princes and the Puple repentiden mekely and veryly, & maden amẽdes to Goddez men.

Neemie. In the boke of Neemie, whyche is clepyd the Seconde boke of Esdras, is toolde howe Neemie gate graunte of the Kynge to bylde the wallis

wallis of Jerusalem. And howe he and other men boeth Priestis and other princis and comins, byldeden the yatis and walles, and lockis and touris aboue: for defence of enimies And howe the enemyes of Jewis purposiden wͤ stronge hande to slea Jewis priueli, & distri here wercke. Thā halfe ẏ parte of yong mē, made the wercke, & halfe the parte was re die to bataile. Wyth one hande they madē the wercke, & wͤ the other they helden the swerde and eche of hem ẏ bilded, was gyrde wͤ his swerde. Than it suith, howe Neemie Duke of the puple dyd frely hys office: and toke no coostis assignid to the Duke And he dyd thus: for the pouertie of the puple. After thys doing, Esdras rede in the boke of goddys lawe fro the morningtide tylto noone: before the multytude of men and women, And dekenis maden scilence in the puple to heare the lawe.

And

And Esdras red in the boke of gods lawe: fro the fyrst daye tilto the last.

Than the childzen of Israel camen togidyr, in fastynge and in sackis eithir hairis, and earth was on hem And the seed of the sonnis of Israel, was departid fro eche Alyen soune: and they stoden byfore the Lorde, and knowlechyden here synne, and the wyckydnes of here fadyrs.

And they rysiden togidir to stond: and they readden in the boke of the lawe of here God. Foure sythys in the daie and foure sithis in the night: they knowlechyden and heriydē here Lorde God. And Dekenis cryeden wythe greate Voyce to here Lorde God, and baden the Puple ryse and blesse God.

Than suyth the solemne confessiō of Esdras, howe he knowlechyde fyrste the gloziouse werkes of God: and afterwarde the horrible synnis of all the puple, and of here fadyrs.

And

And than al the puple made couenaũt & swore to kepe gods law: and to bie not in ỳ Sabot & holy daie of hem that broughten byteilis to sell.

And they byhyghten to paye the fyrste frutis to priestis: and tithis to Dekenys, and to bryngе all thys to the temple of God. At the laste Neemie sufferyd neither Jewes neither Strayngars: sell neyther bye in the Sabottis. Not only in Jerusalem: but neither in placis nigh the walis.

And he rebukyd and cursyd and beate menne and made hem ballyd: that tokẽ alien womẽ to here wyfs. As of Oslotus, of Amõ, and of Moab. And chargid hem greately in the Lord: that they shulen not yeue here doughters to the sonnys of heathen mẽ, & take not of ỳ doughters of heathẽ men to here owne sonis & to hem self. This proces of Esdras & Neemi shuld stir vs to be bysy to bylde vertuis in our soule, after turnyng ayene

fro

fro catiftie of ſinne: & to fyght ayens temptatiõs, and byld faſte vertuis, as they foughtẽ wyth the toon hõde ayens enimies, and bildidẽ wyth the tother houde. And we ſhoulden be full biſy to kepe the goſtly Sabot in good werks and heryng of God: ſithen they weren ſo biſy to kepe the fyguratyſe Sabot.

Tobye

Though the boke of Tobie is not of bileue, it is full deuout ſtorie and profytable to the ſymple puple, to make him to kepe pacience, & goddis heeſtis, to do worxkis of mercie, and to teache well here chyldren and to take wyfes in the drede of God, for loue of chyldren, and not all for foule luſt of bodi, neither for couetiſe of the goddis of the worlde. And alſo childrẽ moũe learne here by yong Tobie, to be meke and obediente, & redie to ſerue fadir and modir in her nede. Therfore among all the bokis of the olde Teſtament: ſimple men

of

wyt shoulen read & heare often this boke of Tobie, to be trewe to God in prosperitie and aduersytie, and eschewe Idolatrie, glotonnye and couetyse, and to be patient in tribulation & go neuer a waye fro the loue and dreade of God. Thoughe the Judith Seene of Clarkis, eyther generalie gaderynge of clergie, hath taken the boke of Judith, amongthe nombre of holy scriptures: netheles it is not of the cannon, eyther feyth of the bible anentis Hebruis. For they receyuen not the Autorytie of thys boke. Nethelesse it was wryttē in Caldee langage: and it is nounbryd among stories, as Jerom witnesseth on the prologe. But nethelesse, thys boke cōmendith Chastitie, and Abstinēce penaūce and wydewhod of Judith: and her loue which she hade to delyuer Godds puple fro here enimies, and to kepe the fayth and worshyppynge of God amonge hys puple.

M.i. Also

Also, thys boke cõmendyth the feyth and trueth of Achior, that was conuertyd to Goddis lawe: by myracle and slearyng of Holofernes, by ỳ hõdys of the wyddow Judyth. Than Judyth reprouide prystys, for they temptidẽ God and consentydẽ to deliuer the Citie to enymies: if Godde sente not helpe to hem wythin Fyue dayes. And good Pristis token mekelie thys reprouing of a womã, and she taught hem how thei shouldẽ do penaunce for this trespace: and comfortide the puple for to truste in Godde, and abyde hys mercye and helpe at hys owne wyll. Us nedyth not to excuse Judyth for leasyngys and treason to Holofernes: but we moune fauourablye excuse her fro deadly synne in thys dorynge, for the great loue ỳ she had to Gods puple, and to slen Holofernes a blaspheiner of God and dystrier of his lawe and puple. And iustlye Godde toke thys

vengeaũce

vēgeaūce on Holofernes, for his sin & harinis done to Gods puple, and which he purposid to doit he myght liue lōg. Of this proces, proud warriers shuldē drede God: that made proude Holofernes to be slayne of a womā, & al hys great oost scatteryd & destryed. And chrīstē mē shuldē be comfortyde greatlye, for to haue full tryst to God and in his helpe: that so myghtylly delyuered his puple fro so greate an enimie and strong oost, wythouten perishyng of hys puple. And sythen Iudyth hadde so greate preysynge for her doynge that was medlid w̄ many synnis: mych more preysynge shulē they haue in heauen wouten end, ỹ patten forth hemsilfe to be martirid for Godscause, with true meanis of patiēce & of chatitie.

The boke of Hester tellith first, howe the Quene Vasti was forsaken for hyr pryde: and was departid from the mariage of kynge Hester.

Assuerus. And howe Hester for her
mekenes, beautye and Goddis grace
was made quene in the styd of vasti.
Also ỹ trewe Mardochee, the father
in lawe of adoption of thys woman
Hester: taught hyr to loue God and
kepe his law. And she was ful meke
and obedyente to Mardochee: yea
whã she was quene, as to hyr father
in lawe. Than Aman of the kynryde
of Agag, cõspyred bi subtyle malice
to dystrye all the puple of Jewis in
the lond of Assuerus: and had graũt
of the kynge at hys owne wyll, and
the daye of dystrynge and of sleaing
of ỹ Jewis was publishid through
all the rewme. Than Mardochee
and the Jewis dydden greate Pe
naunce and n aden greate Sorowe:
and prayden Godde of helpe in that
greatenede. And Mardochee sent to
Hester: that she shulde do the same,
and go to the kynge in peryle of her
lyfe, and to axe grace of hym and re-

uokynge

uokyng of letteris & powre graũtid
to Aman the enimie of Jewes. And
After mich falting, penaũce and pry-
er: Hester betoke hyr selfe to Goddis
dyspolytyon, and to perylle of here
death, and entryd to the kyng, yea a-
yens the lawe of the lond, whan she
was not clepyd: to axe mercye and
helpe of the kynge for her selfe and
all her puple. And Godde turned the
fiersenes and the cruelty of the king
to mekenes, mercie, and benygnitie:
ayens Hester and ỳ puple of Jews.
And than he reuokyd ỳ powr graũ-
tyd to Aman: and let hange hym as
he had purposyd to haue hongeyd
the trewe Mardochee, and yafe ge-
neral powr to Jeues, to slea all her
enimies in hys Empyre. After these
thyngis, the kyng enhaunsyd Mar-
dochee, and made hym greatest next
the kyng: and yafe greate franches
and honour to the Jewes. This sto-
rie of Hester shoulde styre men to be

trewe to Godde and to hys Lawe, and put awaye Pryde and Enuye, and euer tryste in God in all perylis: and Tyrauntis shoulden be aferde to conspyre ayens Gods seruauntis leste God take vengeaunce on heim, as he dydde on thys manne Aman that hadde conspired the death and generall dystruynge of Jewis

Job. The boke of Job, is full subtyle in vnderstondyng. For Job arguith ayens hys enimies, ý wolden bryng hym out of chrysten feyth: and cõcludyth many errouris that suen of here false byleue and opynyon. And Job affirmyth not that all is south that he speakyth ayens hys aduersaries: but concludyth heim in here false byleue, that many errours suen therof. And, for I haue declaryde in partye in the glose howe, harde sentencis of Job shuldẽ be vnderstandẽ: therfore I passe ouyr lyghtlye nowe. Fyrste thys boke tellyth the kynne of Job

and

and hys rychesses, and holye lyfe of hym and of his chyldren. And afterwarde it tellyth: what trybulatyon befell to Job, in his cattel, in his children, and in hys owne body, & how patiently he suffeyd this, and thanckyd Godde in al hys dyseases. That his wife whom the Dyuill reseruid as a specyall instrumente to hym to diseyue Job by hys wyle, as he disceyued Adame by Eue: counsellynge hym to blaspheme God and therby dye. And Job reprehendid hyr folye and sayd. If we han receiuid goods of Goddis hande: why suffer we not euillis: that is peynes.

And in all these thyngys: Job synnyd not in hys lyppys.

Than suyth the dysputynge, bytwyxt Job and hys frindys: almost tilto the ende of the boke.

Job helde strongely the trueth of Christen feyth and specially of risyng ayene of bodys at domies daye

And his frēdis seyden many truthis and medlidē falsnes, and euer purposyden an euyll ende and falsed.
For they helden that mede is yeuen onely in thys lyfe for good werkys: and that no man is punnyched here, no but for synnys passed. And as a man is punished more then an other in thys lyfe: so he hath synnyd more than a nother man, lesse punished.
But al this is false, as Job priueth and Godde confyrmyth in the ende. For why, reward of Good dedis is nych more in the lyfe comynge, thā in present lyfe. And a vertuouse man is punnyshed here, for to haue mede in heauen. And cōmonlye a iuste man hathe more trybulacion in this lyfe: than a wycked man. As it is open of Chryst ꝑ suffrid here much dysease: & of tiraūtis, ꝑ han mich prosperitte in this lyfe, And therfore, Job telde hys good dedes opēly, to cōfort him selfe ayens dyspeyre: to whyche hys frindis

kyndes wolden bryng hyme. But Job dyd thys ouer myche and wyth some pryde, and iustyfyede hym selfe ouermich: that his frindis cõceiuidẽ that he blasphemyde God, and preuyd God vnrygtfulle. And of these two poyntys, Job repentyde in the ende. Than Godde forgaue to hym thys lyttle syne, and approuyde hys true sentẽce: and damnid the errour of his aduersaries. Than Job preied and made sacrifice for his aduersaries: and God hearde hym and did mercie to hem. And Godde addyde all thyngys duble that Job hadde. And he had .xiiii. thousande of shepe and .vi. thousande of Camellis, and a thousãde yokis of orẽ, and a thousande Femell Asses, and seuen sonis & .iii daughters. And Job lyued .vii. score yere after hys turmente & sygh his sonnis & the sõnis of hys sonnis tilto the .iiii. generacion. Thys proces of Job shuld styr men to be iuste

of

oflyueyng, and to be patient in Aduersitie, as Job was and to be stidfaste in christen feyth, and answere wysely and mekely, to heretikis and aduersaries of our fayth as Peter & Poule techen: and euer be meke and full of charitie, and prey for our enimies, and loke after mede in heauen and not in earth, for our good dedis.

Psalter. The Psalter comprehendith al the olde testament and newe, and techith playnely the misteries of the Trinitie, & of Christis Incarnation, Passion, and Riseyng agayne, Stiynge into Heauen, and sendyng downe of the Holygoste, and preachyng of the Gospell, and the commyng of Antichrist, & the generall dome of Christ and the glorie of chosen men to blis: and the peynis of hem that shulen be damnid in Hell.

And ofte rehersyth the stories of the olde Testament: and bryngyth in the kepeyng of Godis hestis, and loue

loue of Enimies. No boke of the olde Testament is harder to vnderstondyng to vs Latines: for our letter discordith mych fro the Hebrwe.

And many Doctouris taken lyttle heede to the letter: but all to the gostly vnderstondyng.

Well were hym that coulde well vnderstonde the Psalter, and kepe it in hys lyueyng: and seye it deuoutly and conuicte Jewis thereby.

For many men that seyne it vndeuoutely, and lyuen oute of charitie: lyghen foul on hemsylfe to God and blasphemen hym, when they crien it full lowde to memis Earys in the Chyrche.

Therefore God yeue grace to vs to lyue well in charitie, and sey it deuoutely, and vnderstonde it truely: and to teach it openly to chrisstē men and Jewis, and bryng hem thereby to oure Chrisken Feythe and bryenyng Charitie.

The

Prouerbis. The Prouerbis either Parablis of Solomõ: teachẽ men to lyue iustly to God and man.

Ecclesiastes. Ecclesiastes teachyth men to forsake and set at nought all goodys in the worlde: and to drede God and kepe his hestis.

Songis of songis. The songis of songis, teachẽ mẽ to set al here herte in the loue of God & of here neighbours: & to do all here busines to bring men to charitie and saluation, by good ensample & trew preachyng and wylfull sufferyng of peyne and death if nede be.

Prouerbis speaken mych of wisdome and kepyng of Gods hests: in cõmendyng trewe teachyng, and in repreuyng false teachyng. And prouerbis teachen mych of ryghtfulnes and iuste domis and gouernaũce: & of punischyng of Adulterie and other falsenellis, and cõmenden mych iust Lords and sogets: & repriuen strõgly wronful Lords & rebel sogettis.

Also

Also Prouerbis teachen derkly, the mysteries of Christe and of holy Chirch: and teachen mych wisdome and prudēce for the soul and the bodye. Therfore Lords and comeners also, and namely priestis, shulen study well thys boke: and rule hemsilfe therby to saluatiō of body & of soull.

Ecclesiastes is a full sotill boke. For Solomō speakith in many persons: and concludith here intent and sentēce. Not in appreuing the sentēce of fleshly men, that prisen more bodily goodis and lustis of the body, than heuēly goodis & likyng of vertuis: & damnith many errours of mē, & shewith that al is Vanitie, tyll me come to the dred of God, & keping of his hestis. Therfore, men moten be wel war how thei understōdē Solomō in this boke: ỹ thei appreuē none errour & damnē no truth, for miscōceyuyng of Solomons wordis, and the Holigostis wordis in this boke. Ecclesiastes.

The

The songis of songis techē derk-
lye, the state of ẏ Sinagoge, fro the
goyng out of Egypt, tylto Christis
incarnation and passion. And than
tho songis teachen the state of Chri-
stis chyrch and of the Synagoge in
the ende of the worlde: and treaten
hyghlye of loue to God and neygh-
bouris also, And thys boke is so so-
tle to vnderstond: that Jewis or-
deyniden that no man should studye
it, no but he were of .xxx. yere, and
had able wyt to vnderstōd the gostli
pryuities of thys boke. For some of
the boke semith to fleshly mē, to sow
vnclene loue of lecherie: where it tel-
lyth hygh gostly loue, and great pri-
uities of Christe and of hys chyrch.

Therfore, men moten be full well
ware: to conceyue weil the wordis
of the Holygoste in thys boke, and
knowe whan Christ speakyth to the
chyrch either to the Synagoge, and
whā the Sinagog speakith to God

and

and whanne the chyrche speaketh to Chryste. And whan God speakyth to Angelis, Patriarkis, & prophets and Apostles: & whan these persons speaken to ỹ synagoge, eyther to the chyrche, either ayenwarde.

The boke of wisdome, though it be not a boke of bileue: teachith miche rightfulnes & preysyth wysdome, & repreuyth fleshlye men for here false bileue and euyll lyuyng, and cõmendyth mych iust men, sadde in bileue & vertuouse liuinge. And it toucheth mych of Chrystys incarnacion, hys manhede and godhede togither: and damneth greatli Idolatrie and false worshypynge of Idolles and false goddis Wysdom

Thoughe Ecclesiasticus be no boke of beleue: it teacheth mich wysdome and prudence for Soule and body, & hath mich ỹ sentence of prouerbis And cõmaũdyth men to thynke and speake of gods hestis: & for to dread Eccles.

God

God and loue hym, and euer haue mynde of death & of the great dome, to kepe men out of synne, and in perfecte loue to God and man. Also it preisith mych almese and good preier, and repreuith greatly extorcions and wrong, and false othis and false measuris, and false weyghtis, and al fraude priuie and aparte.

At the last it cõmendith good men, and heriyth God, that deliuerith fro all perilis. If thys boke be well vnderstõd: it is profitable both to gostly gouernouris, and bodily Lordis and Justicis, and Comins also.

The Prophetis han a general Prolog for all. And for I declarid some dell the great Prophets and in partie the smal Prophetis: and thynke sone to make an ende (with Godes helpe) of the Glose of the smal Prophetis: I thynke now to passe outr wythouten any tarying.

Machab. The first boke of Machabeis, tellith

lyth howe greate dystructyon and crueltie Antioke the noble, dyd ayen the Jews, and how many thousandis he kyllyd of hem, that woldē holde Goddys lawe. And brent the bokes of Gods lawe: and defoulid the temple of Jerusalem, and compellyd men for dreade of death to do Idolatrie, and forsake God and his Lawe. And he toke vesseles and tresourys in the temple: and bare into hys londe. And he brente the Citye of Jerusalem: and dystried the housis therof and the wals therof in cōpasse. And he toke the hygh toure of Dauid and set men of armis therin, to lette men come to Jerusalem, and they dydden mych harme to the puple of Israell. And who euer helde the boke of Goddis testamente, and kepte hys Lawe: was slayne by cōmaundement of Antioke the Kyng. And women that circūcididen here chyldren: weren slayne by cōmaūde-

ment of Antioke the kyng. And thei hangiden chyldzen by the neckis, by all the houses of men of Israell, and kyllyden hem that circũcididen chyldzẽ. Than arose Mathathias ỹ pryst and fled fro Jerusalem into Modin and byweilede greatly thys distryynge of the puple, of the temple and citie, and of al the lond. And he ayene stode the kynge and hys ministers: and kyllid the kingis ministres that cõpelliden men to do Idolatry. And he killid a man that did Idolatri on the auter: & dystried the auter wheron Idolatrie was done. Than Mathathias and hys sonnys fledden into hyllis: and lefte all thyngis whych they hadden in the Cittie.

And mani men that soughtẽ dome & ryghtfulnes: and woldẽ kepe Gods Lawe: camen to hem into deserte.

Heathen men made wars on hem in Sabates: and manye dieden in here simplenes, foz thei nolden make bat-

tel

tel in Sabatis. Than manie Jewis weren gaderyd to hym and maden a greate Oost, and weren redye to fyght in Sabattis and thei kylliden synnars in greate wrath.

And Matathias and hys fryndes compassiden and dystrieden auters, and circumcididen chyldren, whych they founden in al the coastis of Israell. And they pursuiden the chyldren of pryde: and the werke hadde prosperitie in his hondis.

And they gotten the law fro the honds of heathen men and of kyngs: & yeauē not strēgth to the sinful mā.

And whan Matathias was in poynte of Death: he comfortyd hys sonnis to put here lyues for the law of God, bi ensample of Abrahā and other holy mē byfore goyng.
And he ordeynid Judas Machabeus to be Duke of bateyl: and ordeynid Simont hys sonne to be Fadyr and priest to hem, for he was a man

of counsell. Than bene tolde manye batteylys of Judas Machabeus a-yens heathen men: and of great vyc torie bi Goddis help. Than Judas Machabeus made frendschyp wyth Romaynis for her prudence, ryght-fulnes & powre. And whan Judas was deade in batteyle: the puple or-demed Jonathas hys brother theyr pryncc and Duke for to hollde war ayens heathen men. Than ben telde many bateils of Jonathas & vycto-ries: whyche he had ayens heathen men. Than Jonathas after many vyctories: sente to renulle frendschype wyth Romayns and Sparcyatys that weren of the kynne of Jewis. And Jonathas and hys sonnis we-ren slayne at the laste bi treasonne of Trifon, that was an heathē manne and myghtie Duke. Than Simont was made Duke of the Puple: and in the styd of Judas Machabeus & of Jonathas, and he dyd many bat-

teils

teylis and strong, & had great victories ayens heathen men. And Jewis hadden much reste vnder hym: and he made stronge holdys and cytyes in Juda. And he renullyde frendschip wyth Romayns and Sparciatys, and hade mych glorye of hys folke and of heathen kyngys. And at the laste Symont and his sonnis werē slayne by treasone: and John hys sonne was Prynce of prestys after hys fatherys dayes, and dyd manye bateyls ayens heathen men.

The seconde Boke of Machabeys: tellyth mych the same sentence of the fyrste boke, and hath a fewe speciall poynts of Eliodorus and of Eliazarus, and of the noble Wydowe and hyr seuen sonnis. Eliodorus was sente of the kynge to take awaie the treasuris of the Temple of Jerusalem, and bere tho to the kynge. And thoughe the treasourys weren kepte for the lyfelode of Wyddowes and

fatherlesse chyldren, and some weren another manys goodis. Eliodorus wolde algate beare al to the kynge. But God made hym & hys felowis sore aferd, And Elidorus was beaten almost to death, of a ferdful one lytynge on an horsse, that hade two younge men aboute him. And Eliodorus was cast downe to the groūd and was borne out on a bere and ley doumbe.

And whan the hyghste Prieste offrid sacrifice and preied for ỹ helth of Eliodorus: God grauntyd lyfe to hym. And he thankyde God and the hyghestе prīste: and yede to the king and tolde hym howe it stode. And he wytnessid to al men the greate werkis of God: whych he had sene with hys iyen.

Than is tolde of the curssyd dedys of Jason the prieste, that came in by Simonie, and woulde brynge the Jewis to Idolatrie and Sodomitie.

mitie, and to forsake God and hys Lawe.

Than is tolde of the greate crueltye of Antiochus whych he dyde ayens the Jewes and the holie place of Jerusalem: and God suffrede thys for the synnes of ỹ puple, for why God chees not folke for the place, but the place for the folke. Than Eleazarus cheese to dye a sharpe Death: rather that he woulde breke Goddys lawe in a litle pointe to eatte porke, yea to feyne to eate porke.

After thys it sueth howe the blyssyd wydewe and hyr .vii. sonnys weren martyryd for they noldenne breake Goddis lawe: and howe gloriously the blessede mother comforted hem, to take Death with ioye for the law of God.

Thys story of Machabeys shoulde styr Christen men to holde Goddys law to life & to death. And if knights shulē vse ỹ sword ayens any cursyd men

men they shouldē vse it ayens lordis and pryestis principally, that woldē compel men for drede of prisone and death to forsake the trueth and fredome of Christis gospel. But God for hys greate mercie, yeue verye repētaūce to hem that thus pursuē trumen: and graunte patience, mekenes and charitie to hem that benne thus pursuyd. Amen.

The .xii Chapiter.

But it is to wytte, that holy scripture hath .iiii. vnderstōdyngis. Literal, Moral Aligorike, & Anagogike. The Literal vnderstōdyng teachith the thynge done in dede. And litteral vnderstandynge is ground and foūdement of .iii. gostli vnderstondingis In so mych as Austē in hys Epistle to Vincent & other doctours seyne. Only by the lytteral vnderstondyng a mā maie argu ayens an aduersari.

Aligorike

Aligorike is a goſtli vndirſtõding that teachyth what thyng men owẽ to beleue of Chriſte eyther of holye Churche. Morall, is a goſtly vnderſtandyng that teachyth menne what vertues they owen to ſue, and what vyces they owen to flee. Anagogik, is a goſtly vnderſtandynge that teacheth men what bliſſe they ſchullenne haue in heauen. And thes. iiii. vnderſtondingys moune be taken in thys worde Jeruſalẽ. For why, to ỹ literall vnderſtondynge it ſygnifieth an earthly cytie, as London or ſuch an other. To Alygorye it ſyngnyfyeth holychurche in earth ỹ fytyth ayens ſennis and Fendis. To morall vnderſtonding, it ſingnifyeth a Chriſtẽ ſowlle. To anagogike it ſygnifyeth holy church reynyng in blyſſe, eyther in heauen, and tho that benne therin.

And theſe three Goſtlye vnderſtondyngis ben not autentike, either of beleue: no but tho ben growndyd

openlie

openly in the text of holy Scripture in oo place ether in other, either in open reason that may not be distryid.

Either whan the Gospelars either other Apostles: take Allegorie of the olde Testamēt and confirmen it. As Poul in ỳ Epistil to Galathies the .iiii. chaptter, preuyth, that Sarai the fre wyfe and principall of Abraham, wyth Isaac hyr sonne: signifieth by Allegorie, the newe Testament, and the sonnis of byheſt. And Agar the handmayde with hyr sonne Ismael: signifieth by Allegory the olde Testament, and fleshly men that shulen not be receyuyd into the heritage of God, wyth the sonnis of byheste, that holden the trewth and fredome of Christis Gospell wyth endelesse Charitie.

Also holy Scripture hath manye figuratife speachis.

And as Austin seyeth in the thryd boke of christen teachyng: that Autours

touris of holy Scriture vsen moe figuris, that is moe figuratyfe speachis, than gramatiens moune gesse that readen not tho figurys in holye Scripture.

It is to be ware in the begynyng: that we take not to the Letter a figuratyfe speach.

For than (as Poule seythe) the Letter sleayth: but the Spirite, that is Gostly vnderstondyng, quyckennythe.

For whanne a thynge whyche is seyed figuratyfely, is taken so as if it be seyed propirly: me vnderstondyth fleshly.

And none is clepyd more couenable the Death of Soull: than whan vnderstonding that passith Beastis, is made sogette to the flesche in suyng the Letter.

Whateuer thyng in Gods worde may not be referrid propirli to honestie and vertuis, neither to the truth

of

of feyth: it is figuratife speach.
Honesti of vertuis perteinith to the
loue of God and our neyghbours.
Truth of feyth perteynith to knowe
God and thy neighboure. Holy scri-
pture cõmaũdith nothyng but cha-
ritie: it blamith nothyng no but co-
uetise. And in that maner it enfor-
mith the good vertus either ỹ good
conditiõs of men. Holy scripture af-
firmith nothing: no but christẽ feith,
by thyngis passid, present, and to cõ-
myng. All these thyngis perteinen to
nourish charitie and make it strong,
and to ouircome & quench couetise.
Also it is figuratife speache: where
the wordis maken Allegorie, either
a dearke lykenes either a Parable.
And it is figuratife speach in ỹ first
chapter of Jeremie. To daie I haue
ordeinid the on folckis and rewinis:
that thou drawe vp by the rote and
dystry and bylde and plante. That
is, that thou drawe out olde synnis,
and

and dystry circomstaũcis either cau-
sis of tho: and bylde vertuis & plant
good werckis and customis.
Al thyngis in holy scripture that se-
mẽ to vnwise mẽ to be ful of wykid-
nes ayens a mã himsilfe ether ayens
his neyghboure: ben figuratife spe-
chis, and the priuities eyther gosily
vnderstondyngis shulden be sought
oute of vs, to the fedyng eyther ke-
pyng of Charitie.
Such a rule shal he kepte in figura-
tife spechis, that so loug it be turnid
n mynde by diligent consyderation:
tyl the expownyng either the vnder-
stondyng be brought to the rewine
of Charitie.
And if any speach of scriptur sowne
propitly Charitie: it owith not to be
gessid a figuratife spech. And if it for-
byd wickidnes either cõmaũde pro-
fite either good doyng: it is no figu-
ratife speach. If it seme to cõmaũde
crueltie either wyckidnes, eyther to
forbyd

forbyd profyte eyther good doinge: it is a fyguratife ſpech. Chriſte ſeith If ye eattcn not the fleſhe of manis ſonne, & drynken not hys bloud: you ſhoullen not haue lyfe in you. Thys ſpeache ſemyth to cõmaũde wyckidnes eyther crueltye: therfore it is a fyguratyfe ſpeache, and cõmaundith men to cõmune wyth Chriſtis paſſion, and to kepe in mynde ſwetly and profinablie, that Chriſtis flech was woundid and crucifiede for vs. Alſo whan holy ſcryptur ſeyth. If thyne enimie hunger, fede thou hym, if he thryſte: geue thou drynke to hym: it cõmaundyth benefyte eyther good doynge. Whan it ſeyth, thou ſhalte gather togyther coles on his heade: it ſemith that wickednes of euyl will is cõmaundyd. Thys is ſeyd by fyguratyfe ſpeach: ỹ thou vnderſtond that the coolis of fyre, ben brenyng wellyngis either mourningis of pẽnaunce: by whych the pryde of hym

is

is made whole, whyche sorowith that he was enimie of that man, that helpith and releuith his wrechednes

Also the same worde, either the same thynge in Scripture: is taken some tyme in good and some tyme in Euyll. As a Lion signifiyth some tyme Christe: and in an other place it signifiyth ỹ deuil. Also sowr dough is set some time in euil: wher Christ seith, beware of the sowre dough of the Phariseis, which is Hypocrisie.

Sowre dough is set also in good: whan Christe seyth, the rewme of heauens is lyke sowre dough &c.

And whan not oo thyng alone but tweyne eyther moe ben kelyd eyther vnderstõden by the same wordis of scripture, though it be hyd ỹ he vnderstode that wrote: it is no peryle if it maye be preuid by other placis of holy scripture, that ech of tho thingis accordith wyth truth, and in hap the autour of scripture seith the ilke sentence

tence in the same wordis, which we wolen vnderstonde. And certis the Spirite of God that wrought these thyngis by the Autour of scripture: bykore seeth wythouten doubt that the like sentence shulde come to the readar either to the hearar.

Yea the Holygoste purueied that that like sentēce (for it is groūdid on truth) shuld come to the redadar, either hearar. For what myghte be purueyed of God largelyer and plētuouselyer in Gods spechis: thā that the same wordis be vnderstōden in many maners: which maners other wordis of God that ben not of lesse autoritie, make to be preuid.

Austine in the .iii. boke of christen teachyng, seyth all thys and mychc more in the bygynyng therof.

Also he, whose herte is full of charitie: comprehendith wythouten any erroure, the manifold aboundaūce, & largist teching of Gods scripture.

For

For why, Paul seith. The fulnes of law is chariti. And in an other place The ende of law (that is perfection eyther, fyllynge of the lawe) is charitie of clene herte and of good cōscience and of feyth not feynyde. And Jesu Chryst seyth. Thou shalte loue thy lorde God of al thyne herte, and of al thy soule and of al thy mynde: and thy neighbour as thy selfe. For in thes two cōmaūdemētis, hangith all the lawe and the prophetis. And as the rote of all euillis is couetyse: so the rote of al goodnes is charitie.

Charitie by which we louen God and the neghbour: holdyth sykerlye al the greatnes & largenes of Gods speachis. Therfore, if it is not leisure to seke al holi scripturs, to expowne al the wlappings of words, to perse all the priuities of scrypturis: holde thou charite wher al thyngis hang, so thou shalte holde that, that thou lernidest there. Also thou shalt holde

that, that thou lernydiste not. For if thou knowe charitie: thou knoweste somthynge wheron also that hangyth, that in hap thou knowiste not. And in that that thou vnderstōdist in scriptur: charitie is open, and in that that thou vnderstondyste not, charitie is hyd. Therfor, he ẏ holdith charitie in vertuys either in good condicions: holdyth boeth that, that is open and that, that is hid in Goddis wordis. Austyne seyth al thys and mich more in a sermō of the preising of charitie. Also. vii. ruelis of Tyconie and of Austine: declaren manye thyngis of holie scripturis.

The firstrule is of Jesu Christe and of his holi spirite. Do persone of the head & of the bodie, that is of Christ and of holy chyrche: is shewid to vs in this rule. For it is not seid in vain to feythful men, ye bene the seede of Abraham: whan there is oo seede of Adraham, whych seede is Chryste.

Doute

Dout we not, whē scriptur goth fro the hed to ỹ bodi, ether fro ỹ bodi to the hed, & nethēles it goth not awey fro one & the same persōe. For whē oo persōe spekith in Esai. He settid a miter to me as to a spouse: & he honorid me as a spouses, w an ornamēt. And nethles it is to vndirstōd, what of these .ii. accordith to the hed, ỹ is Christ: & what accordith to the bodi, ỹ is holi chirch. For whi a myter accordith to Christ whīch is ỹ spouse: & an ornamēt accordith to holi chirch, which is the spouses of Christ.

The .ii. rule, as Ticonie seith, is of the bodi of Christ: which bodi is departyd into tweyne.

But certis thys bodie of Christe ought not to be clepid so. For trulye it is not the bodi of Christe: whi che shal not be w him woutē end. But it shal be seid of the veri body & of the medlid bodi of Christ, ether of ỹ veri bodi & of the feinid bodi of Christ.

For why, hypocritis shoullen be seid to be not wyth Chryste, not onelye withoutē end: but also now, though they semen to bee in the Churche of Chryst. Wherefore, this rule might be clepyd thus: that it were seyde of the medlid chyrch that is that cōprehendyth chosen mē to blisse, and also hypocritis that shoulen be damnid. And this rule axeth a waking ether dylygente reader. Whan it speakyth of other men, it semith to speak nowe as to the same men whych it speake before. Either it semyth to speake of the same men: whane it speakyth of other men, as if oo body be of euereither, for tempozall medlynge, and communynge of Sacramentys.

To thys rule it perteyneth that the chirch seyth in songis of Songys: I am blacke and fayze, as the tabernacles of Cedar, as the skynnys of Solomon. The Churche seyde that she is euereither for tempozal buute wythin

wythin oo nette of good fyshys, and of euyll fyshes. For whye, the tabernacles of Cedar, perteinē to Ismaell, that shall not be Heyre wyth the sonne of the free wyfe, The thyrde rule is of byheestis and lawe.

Thys rule maye be sayd also of the spirite and letter: and maye be sayde also of grace, and of commaundemente. And Ticonie errid in seying, that wercks ben yeuen to vs of God for merite of feyth: but feyth it selfe is so of vs, that it is not of God to vs. The fourth ruele is of all and of partye. Whan some of a thing is set for all, eyther ayenwarde, all is sette for a partie. The.v. rule is of tymes. And thys is by a fygure clepyd Sinodoches, whan the parte is set for all, eyther al is set for a parte. One Euangelyste seyth that it was done after.viii.dayes: whanne the face of Christe shynyde as the sunne. And an other gospeller seith, that it was

 done

done aftir .vi. dais. Euerether might not be soth ẏ is seyde of ẏ numbre of dais: no but he ẏ seid aftir .viii. dais, be understonden to haue set for the whole daie, the last parte of the daye syth Christ biforeseid it to come, and to haue set for ẏ whole daye the first part of the daie, in ẏ which he shewith that the apearing of Christs face was fully done. And ẏ he that seyde, aftir vi. dais, reckenyd all the whole daies & the midle days & none other, By thys kynde of spech by whyche kynd al is singnified bi a part: the ilk question of Christis rysynge ayene is assoyled. The last parte of the day wyth ẏnyght passed before, and the fyrste parte of the sundaye in whose morowe tyde he rose ayene: is taken for al sundaye and the nyght before goynge. And the Sabot wyth the whole nyght byfore goynge is al an whole daie and night. If these daies and nyghtys were not taken thus:

ther

there moute not be .iii. dayes and thre nyghtis, in which he byforseyde that he shoulde be in the herte of the earth. Also this rule of tymes is taken for lawful numbres as ben .vii. x.xii. and such mo.

For ofte suche noumbris ben set for all tyme, as thys that Dauid seyth. Seuensytis in the daye, I seyd preisynge eyther heryng to the, is none other thyng than thus Hys heryng be euer in my mouth. Also by an. C. x.xliii. in Apocal: is signified the vniuersitie ether al the multitud of seintis. The vi. rule is of recapitulatiō, either reherssing a thing done bifore: not in order as it is set, for why some thyngs bē seid so, as if tho suen in the order of time, ether bē teld bi cōtinuing thyngs, that bē ioynid next togidir, whan the teling is clepid priuily to the former thyngs that werē lefte oute. And if men vnderstonden not such seiyngis by this rule: thei erren.

As in genesis, it is seyde. God plan-
tid paradise in Eden at the east, and
settyd there the man that he formyd.
And Godde brought forth yet of the
earth ech fayre tree &c. This is seyd
by recapitulation. In lyke manner,
ther the londe was of oo lyppe, that
is speache: it is seid bi recapitulacion
The vii. rule is of the deuyle and of
hys bodye. For he is head of al wic-
kyde men, that bene hys boddye in a
maner, and shulen go wyth him into
torment & euerlasting fire: as Christ
is the heade of holy chyrche which is
hys bodie, and shall be wyth hym in
rewme and glorie euerlastinge.
Also they that han lykynge to studie
in holye wrytte: shulen be chargyde
that they kunne the kyndys and ma-
ners of speakyngs in holy scripturis
and that they perceyuen dylygentlye
and holdenne well in mynde, howe a
thyng is wont to be seid in holi scrip
ture. Also, that is souerayne helpe
and

and maste nedefull: prye theye that God yeue to hem the verye vnder-
stondynge of holye Scrypture

For they readen in tho scripturis, about which they bē studiouse: that God yeuith wisedome and cunnig & vnderstōding of his face, that is yift and grace. Also if here study be done wyth mekenes & loue of chrīstē lorē, it is of God.

Austine wrytith al thys in .iii. boke of chrīsten teachyng aboute the mid-
dle and in the ende.

I sidre in the fyrste boke of soue-
rayne good: teach these rules shortl-
yer, but I haue hym not nowe.

And Lire in the bygynynge of the Bible: touchyth more openly these rulis, but I haue him not nowe.

And Armacā in the beginyng of his boke Dequestionibus Armenorū. yeuith many good growndis to vnderstōd holy scripture to the letter and gost-
ly vnderstondynge also: but I haue

hym

him not now. Also nothyng mai seme to be wyser, nothynge of more Eloquẽce: thã is holy scripture, & the autors therof ỹ werẽ enspirid of God. And they oughtẽ not to speake in other maner thã thei dydẽ. And ỹ Prophetis (& most Amos) werẽ full eloquẽt. And Paul was full eloquẽt in his Epistlis. Also the authours of holy Scripture spaken full dearkly, that the preuitties therof ben hyd to vnfeythfull men, and good men ben exercisid either occupied, and that in expownynge holy Scripture, they haue a nwe grace diuers fro the first autours, Austine in the beginning of the. iiii. boke of christen teachynge. Also as the little rychesse of Jewis whiche they baren awey fro Egypt weren in comparisõ of richesse which they hadden afterwarde in Jerusalem in ỹ tyme of Solomon, so great is the profytable kunnynge of philosophers bokis, if it be comparisoned

ned to the kynnynge of holye scrip-
turis. For why, what thynge euer a
man learneth withouten holy wryt,
if the thing be veyne, it is damnyd in
holi writ, if it be profitable, it is foū
did ther. And whā a mā findith ther
al things which he lernid profitably
in other place, he shal find mich more
plētuously tho thingis in holy scrip-
ture, which he lernyd neuer in other
place, but be lerned onli in ẏ wōder-
ful highnes & in ẏ wōderful meknes
of holy scriptur. Austine seith this in
ẏ end of ẏ .ii. boke of christē teching.
Also holy scripture cōteinith al profy
table trueth & al other sciēcis preuily
in ẏ vertue of wyttis either vndur-
stādingis, as wynes ben conteyned
in grapis, as ripe corne is conteined
in the seede, as bowis ben conteyned
in the rotis, & as trees bene contey-
ned in ẏ kirnels. Grosted in a sermō.
Premonitus a venerabili patre. Also ho
ly scriptur wlatith sophimis & seith.
He

He that speakyth sophistically eyther by Sophismis: shalbe hatfull, & he shalbe defraudid in eche thyng, as the wise man seyth in the .xxvii. Chaptter of Ecclesiasticus.

If Philosophers, and moste the disciples of Plato, seydē any truthis and profitable to our feyth: not only tho truthis owen not to be dredē: but also tho shulen be calengyd into oure vse eithyr profyte fro hem, as fro vniuste possessouris.

And as Jewis token by autoritie of God, the golde and clothis of Egyptians: so Christiās owē to take the trwe seyingis of Philosophers, for to worschip oo God, and of techyng of vertuis. Whych truthis the Philosophers foundē not, but dyggiden oute of the metalis of Gods purueyaunce, whych is shed euerie where. So dyd Cipryan the sweteste Doctoure and most blessed martyr. So did Lactātius, Victorinus, and,

Illari

Illarie, and Grekis wythoutē noū-
ber. Austyne in the .ii. boke of chri-
sten teachyng.

By these rulis of Austine & by .iiii.
vnderstōdyngis of holy scripture, &
by wise knowyng of figuratike spea-
chis, wyth good lyuyng and mekē-
nes and studiyng of the Bible: sim-
ple men moune somedeal vnderstōd
the text of holy wrīte, & edifie mythe
hemsylfe and other men.

But for gods loue ye simple men
beth ware of pryde, and beyne iang-
lynge and chydyng in wordis ayens
proude clerkis of scholis and beyne
religiouse, & answere ye mekely and
prudently, to enimies of Gods lawe
and prey ye hertli for hem, that God
for hys great mercie yeue to hem be-
rie knowing of scripturis and meke-
nes and charitie. And euer be ye re-
dy what man teachith any trueth of
God: to take that mekely, and wyth
greate thākis to God. And if any mā

in

in earth either angel of heauē techith you ẏ cōtrarie of holy write, either any thyng ayens reasō & charitye, fle fro him in ẏ, as fro ẏ foule fēd of hel & hold ye stedfastly to life & death, ẏ trueth & fredō of ẏ holy gospel of Jesu Christ, and take ye mekely menis seyingis & lawis, only in as miche as they accorden wͭ holy wryte & good cōsciences, & no ferther, for lyfe neyther for death. The .xiii. Chap.

ALso holy Scripture is better knowne by lyknesses, & by derknessys it doeth awaye anoies. And we owē to thyncke, and bileue that the thinge that is wrytten in holy scryptur, yea though it be hyd either not knowen, is better and truer, than ẏ we moune vnderstōd bi vssilfe, & worshipfulli & helthfuli the holi gost mesurid so holy scripturs: ẏ in opē placis he settid remedi to our hōger, & in darke placis he wipt awei anoies. For almost

nothyng

nothing is seene in tho dearkenessis, which thyng is not founden seid full plainli in other placis. Therfore, bytore al things it is nedful ẏ a man be cōuertid by Gods drede, & be mylde by piti ether christē religiō, & that he ayenseye not holy Scripture where it be vndurstōdē, though it smyte any sinnis of ours, whether it be not vnderstondē, as if we moune vnderstond better, either cōmaunde, either teache better. By ẏ yifte of dred & of pitie: me comith to ẏ degre of kuning For why, ech fructuouse mā of holy scripturis, exercisith him selfe in this thynge, and to fynd none other thing in tho: than forto loue God for God himsilfe, & forto loue his neighbour for God. Thā thilke drede by which he thinckith on goddis dome, & thilk pitie by which he must nedis bileue, & yeue sted to autoritie of holi bokis: compellith hym to biweile himselfe, for whye, this kunnynge of good

hope

hope makyth a man not to auaunte hymsylfe, but byweyle himsylfe.

And bythys affection either good wyll, he gettith by bysy preyars the conforte of Godis helpe, that he be not broken by dispeyre. He bigynnith to be in the fourth degree of gostely strength: in whych he hungrith and thyrstith ryghtfulnes.

Than in the .v. degre, that is in the councell of merci: he purgith the soull that makith noies and vnrestefulnes of couetise & earthly thyngis.

And than he dyspysyth fylthys of soule, and louyth God and neyghbours, yea enimies.

By thys he stytth to the .vi. degree: where he purgyth the eygh of soule: by whych eygh God maye be seene as mych as he maye be seen, of hem that dyen to thys worlde, as mych as they moune.

For in so mych they seene God in here soul, thorow feyth & loue: howe mych

mych they dien to this worlde. And in as mich as thei liuē in this worlde they seene not God. And in thys degre wherin a man dyeth to ỹ worlde he neyther prefexrith nether makyth euen hym selfe neyther hys neiboure wyth the truth of holy wxite. Therfoxe thys holy man shal be so simple and clenne of herte: that neyther foxe plesaūce of men he be dxawen awey fro truth, neither bicause to eschew any harmes to hym selfe, that bē cōtrari to this life. Such a child stieth to very wysdome, whych is the last and the seuenth: whych he bsyth in peace and in reste. Seint Austē seyth al this: in the bigining of the second boke of chxisten teachynge.

Heare is a blysled entrynge by thes seuen vertues to the cuminge of holy scriptnr in this lyfe to haue here rest of soule, and afterwarde ful reste of body and soule, in heauen wythoutē ende. Alas, what done proude and

coueitouſe wꝛetchis at holy ſcriptur that ſekenne the woꝛlde and ſtefhlye eaſe, and wolen not conuerte hem fro theſe curſſidneſſes.

They dyſceyuen heme ſylfe and the ꝓuple that geſſe hemme wyſe menne, whanne they ben open foles, and makenne heme ſelfe deper damnydde, and othere menne alſo that ſuen here folye, and Blaſphemen Godde.

Theſe woꝛldlye folys ſhoulen wytte: that holye lyfe is a lanterne to bꝛynge a man to verye kunnynge as Chꝛyſoſtome ſeith. And the dꝛed and loue of Godde, is the begynynge and perfection and kunnyng of wyſdome.

And whan theſe fylthye Apys and woꝛldly moldewarpys, han neyther the begynnyng of wyſdome neyther deſyꝛen it: what done they at holye Scrypture to ſhenſhyp of hem ſelfe and of other men.

As

As longe as Pryde and Couetyse of worldli goodis and honoure is rotyde in her herte: theye maken homage to Satanas, and offerne to hym bothe bodye and soule and al her wytte and fyndynge

Suche folys shoulenne thynke, that wysdome shal not enter into an iuill wyllyd soule: neyther shall dwell in a bodye soget to synnys.

And Jesu Christe seyth that the Father of heauen hydyth the priuities of holye Scripture from wyse menne and Prudent to the worlde, and in her owne syght, and shewyth tho to meke men.

Therfore worldlye foles, do ye fyrste penaunce for your synnis, and forsake Pryde and Couetyes: and be ye meke and drede ye God in all thyngs, and loue hym ouer al othere thingis, and your neiboure as your sylfe, and than you shoulen profyte in studye of holy wryte.

But alas, alas, alas. The moste abomination that euer was hearde among chrysten clerkis: is now purposid in Englond, by worldli clerks and feynede relygiouse. And in the chife vniuersitye of oure rewme (as many true men tellen wyth gret weying) thys horrible and deuilys curcydnes is purposid, of Christis enymies and traytourys of all chrysten puple: that no man shall learne diuinitie neyther holy wryte, no but he that hath done hys fourme in arte, that is, that hath cõmencyd in arte, and hath be regente twoe yere after. This woulde be .ix. yere or .x. before that he learne holye write, after that he can commenlye well hys gramer: though he haue a good wytte and traueile ful sore and haue good findyng. ix vere eyther .x. after hys grammer. Thys semith vtterli the Diuils purpose: that fewe men eyther none shulen learne and kun Goddis law.

But

But God seyth by Amos on three greate trespasses of Damaske: and on the fourth I shal not cõuert him. Where Jerom seyth, the fyrst synne is to thynke euylis, the .ii. synne is to consent to weyward thoughtis, the thyrde synne is to fyll in werke, the fourth synne is to do not penaunce after the sinne, and to please him silfe in hys sinne. But Damaske is interpretyde Drynkynge either byrlyng bloude.

Lorde, where Oxenforde drinkyth bloude and byrlith bloude, by sleaynge of quicke men and doynge of Sodomies, in leasiug a parte of mans blude wherby a chyld might be formid: deme thei that knowen. And where Oxenford drynk bloud of synne, and styre other men of the lond to do syn by boldnes of clarkis deme they iustly that seene it at eigh and knowen by experience. Loke nowe, where Oxenford, is in

thre orryble synnis, and in the forth, on whyche God restythe not tyll he punyshe it.

Somtyme, chyldren and younge men Artitars werenne deuoute and clene as Angeles in comparyson of other: nowe men seine they ben full of pryde and lecherye, and dyspytuouse othys nedelesse and false, and dyspyseynge of Goddys hestys.

Somtyme Ciuilians & Canonistis, weren deuoute, and so bysy in here learnynge, that they token full lytle reste on bedde: nowe men seyne, that they bene ful of pride, and nice araie, rnurye and couetise, wyth lecherye, glottonnye and Idelnes.

Sometyme Dyuynis werenne full holye and deuoute, and dyspisyden vtterlye the worlde and lyuyden as angellis, in mekenes, cleenesse, souerayne chastytye, and charytye, and taughtē truly Godds lawe in werk and word: now men seine they bene

as

as delycate of her mouth & wombe and as couetyse as other worldlye men, and flatteren & maken leasings in preachynge, to eschewe bodylye persecution, and to gette benefyces.

The fyrste greate synne is generalli in the vniuersitie (as men dre den and seene at eigh) the second orible synne is sodomys, and stronge meyntenaũce therof, as it is knowẽ to many persõs, of the rewme.

And at the last parliamẽte, alas diuinis, that shulden passe other men in cleanes & holines (as angellis of heauen, passen krele mẽ in vertuis) bene moste slaundred of this curssed sinne ayens kynde.

The thryde horible synne is Simonie and forswerynge in the semble house, ỳ shulde be an house of rightfulnes & holynes, where euillis shullen be redressyd.

This Simonie wyth purtenaũcis therof, is mych worse and more abominable than bodily sodomies.

yet on these three abominations God wolde graciously cõuert clerkis: if they wollen do very penaunce and yeue hem wholy to vertuis.

But on the fourthe abomination, purposid nowe to letten christẽ men, yea priestis and curats, to learne frely Gods lawe, tyll they han spendyd ix. yere or .x. at arte, that comprehẽdyth many strong errouris of heathen men ayens christen byleue: it semyth well that God wole not cease of vengeaũce, til it and other ben punischid sore. For it semith that worldly clerkis and feynid religiouse done thys: that simple men of wytte and

fyndyng knowe not Godis lawe, to preache it generally ayens synnis in the rewme.

But witte ye worldly clerkis and feinid relygiouse: that God both can and maye (if it lykyth hym) spede simple men oute of the Uniuersitie, as mych to kunne holye wrytte: as maisters in the Uniuersitie.

And therfore no greate charge thoughe neuer man of good wyll, be poysonyde wyth Heathen mens errouys nyne yere eyther tenne, but euer lyue well and studye holy wryte by elde Doctouris and Newe: and preach truely and freely ayens open synnys to hys death.

See therfore what Jerome seyth on Amos.

God byfore seeth Eutlys to comynge: that men heare and amende heinsilf, and be delyueryd fro peryle nyghynge.

Eyther if that they dyspisen: they

ben

ben punished iustlyer. And God that before seeth peynes: wole not punish men that synnen, but that they be amendid. Jerome seyth this in ỹ ende of the fyrste boke of Amos. God for his greate mercie graũt that clerkis heare the greate vengeaunce manasshyd of God, and amende heimsylfe truely, that God punishe not hem. For if they amende not hemsilfe, they ben Heritykis, made harde in here synnis. But se what Jerome seyth ayens Heretikis: and in commẽding of holy scripture. He seythe thus on Amos.

Heretikis that seruen the wombe and Glotonie, bene clepid righfully fattest kyne, or kyne ful of shenshipe. We owen to take holy scripture on three maners.

Fyrste we owen vndurstonde it by the letter: and to all thyngis that ben commaunded to vs therin.

The. ii. tyme by Allegorye, that is gostlye

goſtlye vnderſtonding.
And in the thyrde tyme, by blyſſe of thyngis tocomynge.

Jerome ſeyth thus in the ſeconde boke on Amos, & in the .iiii. Chapter of Amos. Nethelesſe for Lire came late to me: ſe what he ſeyth on the vndurſtonding of holy ſcripture. He wryteth thus in the .ii. prolog on the Byble. John ſeyth in the fyfth Chapter of Apocalips.

I ſygh a boke writtē wythin and wythoutforth, in the honde of the ſytter on the trone. This boke is holy Scripture which is ſeyde wrytten wythoutforth, as to the literall vnderſtondynge and within, as to the priuie and goſtly vnderſtondynge.
And in the fyrſte prologe, he declaryth foure vnderſtondyngis of holy wryte in this manner.
Holye wryte, hathe this ſpecyaltye that vnder oo letter, it conteyneth manye vnderſtandyngis.

For

For the principall autour of holy writte, is God him selfe. In whose powre it is not only to vse wordes to signifie a thynge as men done: but also he vsith thyngis signified by wordis to signifie other thyngis. Therfore by the signifiyng by wordis, is taken the litterall understondynge either historiall of holy scripture: and by the signifiynge which is made by thyngis, is takē the priuie either goostly vndurstondyng which is .iii. maneris. Allegorike, morall either Tropologike, and Anogogike. If thyngis signified by wordis ben referrid to signifie tho thyngis that owen to be bileuid in the newe testamente: so it is taken the sense of Allegorike. If thyngis ben referrid to signifie tho thyngis which we owen to do: so it is moral sense either Tropologike. If thyngis ben referred to signifie tho thingis ỳ schulē be hopid in blisse to comynge: so it is Anagogike

gike sense. The letter teachith what is done, Allegorye teachith what thou owiste to bileue, Morall teachith what thou oweste to do. Anagogie teachithe whyther thou owist to go. And of these .iiii. sensis either vndurstondingis: maye be set ensample in this worde Jerusalem. For by the litterall vnderstondynge, Jerusalem signifieth a Citie, ỹ was sometyme the chiefe Citie of the rewme of Jude. And Jerusalem was found did fyrste of Melchisedech, and afterward it was alargid & made strong by Solomon. By morall sence, it signifieth a faithfull soule. By whiche sense it is seyd in the .lii. Chapter of Esaie. Rise thou, rise thou, sitte thou Jerusalem. By sense Allegorike, it signifiethe the chirche fyghtynge ayens synnis and fendis, by whiche sense it is seyde in the .one & twentye of the Apocalips.

I. sygh the holy Citie newe Jerusa-

lem

lem comynge downe from heauē, as a spouse ourned to hir housbōde. By sense Anagogik it signifieth ỹ chirch reignynge in blysse. By this sense it is seyde in the. iiii. Chapter to Galathies. Thilke Jerusalem whiche is aboue, which is oure mother: is fre. And as ensamples is set in oo worde, so it myght be set in oo reasone. And as in one, so and in other. Lire seyth al this in ỹ fyrst prologe on the bible.

(:)

The. xiiii. Chapter.

NEtheles, al gostly vnderstō dings settē bifore either requirē, the litteral vnderstō ding, as the foūdemēt. For why, as a bilding bowing awaie fro ẏ foundemēt, is desposid to fallynge: so a gostly exposition that discordith fro ẏ litteral sēse, owith to be erectid vnsēli ⁊ vncouenable, ether les semely ⁊ lesse couenable. And therfore it is nedeful for hem ẏ wolē profite in ẏ studye of holy scriptur, to bigyne at the vndurstondynge of litteral sence. Most sithē by the litteral sense alone, (⁊ not by gostly sense) maye be made an argumēt, either priefe, to priuyng either declaring of a doubt, as Austē seith in his Epistle to Vincēt Donatiste. S. Isidre in ẏ first boke of Soueraine good. xx. Chap. settith. vii. rulis to expoūd holy scripture. And some clepē these rulis, ẏ keis of scriptur, for by these rulis ẏ vnderstōding of scriptur is opēed in many thingis.

The

The fyrst rule is of our Lorde Jesu Chryste, and of his gostly bodye, whiche is holy chirche. For why, for knyttynge togidir of the heade to the bodie: holy scripture speakith sometyme of euereither vnder oo reasone, as vnder oo persone, and passith fro one to an other. In ensample, in. lxi. Chapter of Esaie it is seyde. He clothide me wyth clothis of health, and he cumpassid me wyth clothingis of tyghtfulnes, as a spouse made fayre wyth a corowne, as a spousesse ournede with hir brochis. For why, this that is seyde as of spouse, is vnderstonden of Chryste. And this ỳ suith, as spousesse: is vnderstonden of holy chirche. Also in the fyrst Chapter of Songis, it is seyde. Kysse he me w the cosse of his mouthe: for thy tetis ben better than wyne. For when it is seyde, Kysse he me. &c. It is the worde of the spousesse desyringe to haue the spouse. And this that suith,

for

for thy tetis.&c. is ỹ word of ỹ spouse preysyng the spouses. Wherfore in such things knite so togidir bi resone byfore seyde: a prudente readar oweth to perceyue, what accordith to the heade, & what to the bodye.
The.ii rule is of the verie body & of the feynid body of oure Lorde Jesu Christ. For why holy chirch which is the gostly body of Christ, is a net which is not yet drawen to ỹ brynk. Therfore it hath euel mē medlyd w good men tyll to the dome, in which these shulē be departed fro hem. And therfore in holy scripture: euill men ben preised some tyme wyth good men, wyth the which they ben medeled. As in the.xi. Chapter of Osee, God seyth thus. Israell is a chylde, and I loued hym. And ayenewarde sometyme good men ben blamed w euell men, as in the fyrst Chapter of Esay. An Oxe knewe his Lorde, and an Asse knew the cratch of his Lord

but Israel knew not me & my puple vnderstode not. And sometime in the same reson it is expressyd, what pertaineth to good men: & what to euil mē. As in ỳ .i. chap. of songs it is seid I am blak but fair, ye doughters of Jerusalē as ỳ tabernacles of Cedar as ỳ skins of Solomō. Thes ben ỳ wordes of ỳ spouses which for reson of euil mē cōteinid in ỳ chirch seith, I am blak, but for reson of good mē: it addith, But fair. And this ỳ suith as for ensāple. As ỳ tabernacles of Cedar: is referryd to euil mē. For why Cedar was the sōne of Ismael as it is seid in ỳ .xxv. of Genesis: of whōe Saracēs camē forth. And this ỳ is addid, as ỳ skyns of Solomō, is referrid to good mē. Therfore bi Solomō, here is vnderstōden God him silfe: bi christē expositours & Hebrus And therfore the skins of Solomon ben seyde tho with whych the tabernacle was hylyd. in whych taberna-

cle

cle good men worshypen God.

The .iii. rule is of the spryte and of the Letter. Thys rule is expounyd thus cominlye: that the hystorial either Lytterall sense and the mystike eyther gostlye sence, is taken vnder the same letter. For whie the trueth of the storie shalbe holdē: and nethelesse it shal be referryd to the gostlye vnderstondyng. Thys rule maye be expounyde also in an other manner that it be referryd also to' the lytteral sense, as other rulys benne. Aboute whych thynge it is to se that the same letter hath some tyme double litterall sense, in ensample, in the first boke of paralipomenō the .xvii. chapiter God seyth to Solomō. I shal be to hym into a father, and he shal be to me into a sonne. And thys to the letter is vnderstondē of Solomō: in as mich as he was ỹ sonne of God bi grace in youth. Therfor Nathan the prophet clepid him amiable

to the lorde in the .ii. boke of Kyngis xii. chapiter. Also the forsayde autorytie. I shalbe to hym into a father &c. is brought in of Paule, in the firste chapiter to Ebrus, as seyd to the letter of Christe hym sylfe. And this is opē by thys ỹ Paule bryngyth in to prine: that Chryste is more than Angellis. But suche pryuynge may not be made by gostli sense: as Austyne seyth ayens Vyncent Donatiste Forsoth the forsayde autorite was fyllyd to the letter in Solomō. Nerheles perfectly: for he was the sonne of God only bi grace. But it was fyllyde perfectlyer in Chryst that was the sonne of God bi kynd.

But nethelesse euereyther exposition is lyttrall vtterlye. Nethelesse the seconde exposition, whych is of Chryst: is gostly and pryuie in some maner, in as mych as Solomon was the fygure of Chryste.

The .iiii. rule is of all and of parte.

For

For why: scripture passyth fro one to an other: and ayenewarde. As in the.xiii. chapiter of Esaie: the scripture spekyth fyrste ayens Babylon specially, whan it is seyde. The byrthim of Babilon. And than the scripture passyth to vnderstōd the worde generallye of al the worlde: by thys that suyth. The lord comyth fro the hyghnes of heauen: and the vessellis of his strong vengeaunce camē, that he distrye all earth. Afterwarde the scryptur turnyth ayene to speake ayens Babylon specially: whan it is seyde. Lo, I shall reise on you Medeis: that shulen not seke syluer.
For why Darius Medes, wyth Cirus hys cosenne, toke Babilon and kyllede Baltasar, the kynge of Babylon, as it is seyde in the fyfte chapyter of Danyel.
The.v. rule is of tymes: whych rule byfallyth in iiii. maners: In oo māer, by a fygure clepid Sinodoches:

whan a parte of tyme is set for all the tyme. As it is seyde in the gospel, that Chryst laye .iii. dayes in the Sepulchre, and nethelesse, the fyrste day and the thyrd weren not whole dayes. In an other maner thys rule byfallyth for smalle partis of tyme that bene noumbrede sometyme in scripture: and somtyme ben left out. And by thys the scrypture that speakyth of some noũbre of yeres in many placys: settyth somtime moe yers reckenyng the forseyde smale partis. In an other place, it settyth fewere yeres: in leauing out ỹ smale parts. In the thyrde manner thys rule byfalleth, for that the reckenyng of yeris begynnith in oo place at the former terme, and in an other place at the latter terme. As in the xv. chappter of Geniſes, it was seyd to Abrahã. That his seed shall be a pylgrime by .iiii. hũdrid yere. And in the .xii. Chap. of Exodi, it is seyd of this pilgrimag

that

that the dwellinge of the sonnis of Israell in the londe of Egipt was of .iiii. hundred yere and .xxx. For the rikenyng of this more noumbre, biginyth at the tyme, in whiche it was seyde to Abrahaim in thee .xii. of Genesis.

Go out of the londe. &c. And the rikening of the lesse numbre, biginith at the nattuitie of Isaac that was xxx. yere aftir the goyng out of Abrahaim fro Aran.

The fourth time, this rule falith, for ȳ holy scripture speakith of thyng to coming, by ȳ maner of thing passid. As in the .ix. Chap. of Esaie. A lyttle childe was borne to vs &c. And this is to signifie the certentie of prophecie whose bifalling of time coming is so certeine, as if it were passid now. And this is for certenti of godis biforе knowing, by whych the reuelacio is made to ȳ prophet. Nethlesse, such maner of spech hath no place ns

but

but in prophecie of predestinacion eythere full determinynge of God whiche Prophecie is whan a thinge to coming in none certeine to manis knowinge is shewid to the Prophete in that maner, by which it is in ỹ byfore knowynge of God, whiche byfore knowynge as God biholdith, so wythouten feailynge thyngis to comynge, as thyngis presente & passid. But in Prophecie of manassynge, suche maner of speach hath no place, whiche prophecie of manas is, whā any peyne worthy to be brought in on any puple or on a persone, is shewid to the prophete. Not by that ỹ it is in the byfore knowinge of God, but by the order of second causis, as by the euyll deserueyngis of mē. As is that Prophecie of Jonas. iii. chapter. Yet fourtye dayes, and Ninuie shall be distried. For why, the sinnis of that citie hadden deseruid this distrinynge.

Ne-

Netherlesse, for such a cause is chaũgable, therfore sometyme the effecte (that is peyne manassid) sueth not, as here, for Niniuitis diddē penaũce and so the Lorde brought not in the peyne manassyd.

The.vi. rule is of recapitulation. That is of rehersing of thyngis done byfore. And of Anticipation either byfore takynge, that is settynge in of thyng byfore it is done. For in holye scrypture, not euerye storye and dedis ben wrytten in the same order in whiche tho bene done. And therefore whan latter thyngis bene set byfore, it is seyde Anticipaciō either bifore takyng. Whā the foremer thingis bene set byhinde, it is seyde recapitulacion, either rehersyng of thing done bifore. As in the tenth Chapter of Genisis it is seyde of the Sonnis of Noe.

The Ilis of the heathen folke in here contreys, weren departid of the sonnis

sonnes of Noe: eche man by his lan-
gage. And within the same. x Chap-
ter it is seyde. These ben the sonnis,
of Cham, in kynreddes and langa-
gis. And after warde it is seyd in the
xi. Chapter. The londe was of oo
langage, and of the same wordis.
Wherof it is open that this that is
byfore seyde of ỹ departyng of lan-
gagis, is seyde by Anticipacion. In
like maner in. ii. Chapter of Genesis
After that Moses in. i. Chapter had
discreuid the creation either making
of nought of heauen and of earth, &
the departyng & ourning of ỹ world,
he sayde, these bene the generations
of heauen and of earthe, in the daie in
whiche tho weren made. Wherof
it is open, that this is seyde: by reca-
pitulacion, either reherseyng of thing
done bifore. The. vii. rule is of ỹ de-
uell & of his body. For as Gregorye
seyth in the tenth. Homelie. Certis ỹ
deuill is heade of al wicked mẽ. And
all

all wycked mē be membres of thys
heade.
And therfore the knettynge togither
of the hede to the membres, the scrip
ture that speakith of one: passith in
ỳ same knittinge togither of reason,
to speake of ỳ tother. As in the .xiiii.
Chapter of Esaie. Wher ỳ scripture
speaketh of the king of Babilō, that
was a membre of the deuil: it passith
to speake of prince of fendis, whan
it is seyd there. Lucifer that risidiste
early, howe feldist thou downe fro
heauen. And in the .xxviii. chapter of
Ezechiel, wher the scriptur speaketh
of ỳ prince of Tire it passith to speak
of the deuil, when it is addid. Thou
a signet eyther a printe of ỳ lykenes
of God, were full of wysedome and
perfecte in fayrnes, in the delicite of
Paradise of God. Lire seyth al this
in the seconde prologe of Geneſis.
Here Lire reherſyth the sentence of
S. Austin & of Isidre in these rulis:
and

and declarith hem openly by holye Scripture and reasone, and countrith not Austin, but declarith hym full myche to simple mens wyt, and addith more by Scripture and reasõe, ẏ Austine touchith not. Though these rulis and keyes of Scripture bryngin men to greate vnderstãding therof: yet men motẽ take hede what is seyde of Chryste of his godheade, and what by hys manheade. For Chryst by his mãheade, is seyd lesse than the father, and by the godhead he is seyde euẽ wyth the father. And for asmuch as Chryst is boeth God and man, we grauntẽ that God was deadly and dyed on the Crosse. Not by his godheade, but by the mãhead of Chryste, that was ioyned in oneheade of persone wyth the godhead. And we graunt, as the Gospel doth that man whyle he was deadly vpon earth: was in heauẽ, for his godheade was ther, & he also by reasone

therof

therof. Also we moun graunte well that a man made both heauen and earth. For Christe by his godheade, (which Christe is and was mā) dyd thus. Also holy Scriptur tellith oft the thoughtis of men and of the wordis & dedis. And whā the thoughtis & wordis and dedis of men ben contrari, oo Gospellar tellith ȳ thoughtis, a nother tellith the wordis, and by this equiuocation either diuers speakinge, they bene accordid. yea whan they semen contrarie in wordis. Also ofte in storiall mattir, scripture rehersyth the cōmone opinion of mē, and affirmeth not that it was so in dede. In this maner the Gospel seith that Joseph was the father of Chryste: though he neuer gendrid Christ. For Mary Christis mother was euer clene virgine. Thus the Gospell seyth, that at the beheadyng of John Baptiste, Herod was sorie, & yet as doctours seyne, he was full glad

glad therof. But he feined him sory. for the puple, & the puple gessid hym sory. Also though scriptur do reherse how holi mẽ liuiden &, doth cõmend hem greatli: it appreuith not all here dedis. For many great sãctis erridẽ foule in many points. And thoughe scripture do tel the stories of euil mẽ and dampnid, it repreueth not herefore all thyngis which thei didẽ. For though thei werẽ hemsilfe ful cursid: thei didẽ many good dedis of kynd, & sometime peraduẽture many good dedis of vertue, if they werẽ in grace for a tyme. At the laste, take ye good hede whan the scripture speakith by commaundement to all men, & whã it geueth commaundement to certen personnes of dyuers statis. In the fyrste poynte all men moten do as it seith. In the seconde tyme, the personis of statis spicified, motẽ nedis obeye. Whan scripture speakith only by counsell, men mouue be saued though

though they do not the counsell: As full many men and womē moune be saued, though they take not virginitie neither continence, neither yeue all here goodis to poore men. And yet these bene here counsellis of Jesu Christ in the Gospell.

The.xb Chapter.

FOr as mych as Christ seith that the gospel shal be preachid in all the worlde, and Dauid seyth of ỹ Apostlis and here preachyng, ỹ sowne of hem yede out into eche londe, & the wordis of hem yeden oute into the endes of the worlde: & efte Dauid seith, the Lorde shall tell in the scriptures of puples, and of these pryncis ỹ werē in it, that is in holye chirche: as Jerome seyth on that verse, holy wryte is the scripture of puples, for it is made ỹ al puples shuldē know it, and the princis of the chirch ỹ werē therin, ben the Apostlis ỹ haddē autorite

to

to writen holye wryte (for by that same that the Apostlys wryttyden here scripturis by autoryti and confyrmynge of the holy goste, it is holy scripture and feyth of chrysten men) And thys dygnitie hath no man aftir hem, be he neuer so holy, neuer so kūnynge (as Jerome wytnessyth on that verse) also Chryste seyth of the Jewis that criden Osanna, to him in the temple, that though they werē styll, stonis shoulden crye: and by stonis he vnderstōdith heathen men, that worshipen stonis for here Goddis: and we English men ben cōmen of heathen men, therfore we ben vnderstonden bi these stones that shulē crye holy write, and (as Jewes interpretyd knoleching) singnifien clerks, that shulden knowlech to Godde by repentaūce of synnis, and bi voice of Gods heriynge: so oure lewide men suing the corner stone Christ, moun be syngnyfyede by stonys that bene

harde

harde and abydinge in the foũdemẽt for though couetouſe clarkys bene wode bi ſimoni hereſie, & many other ſinnis, and diſpiſen and ſtoppen holy writte as mych as they moune, yet the lewde puple cryethe after holye wryt to kun it and kepe it with grete coſt and perile of here lyfe. For theſe reaſones and other, wyth cõmune charitye to ſaue al mẽ in our rewme which God wol haue ſauide: a ſymple creature hath tranſlatyde the Bible oute of latyne into Engliſche.

Fyrſte thys ſymple creature, had mych trauaile wyth diuers felowis & helpars to gather many eld Bibles and other doctouris & comune gloſis, & to make oo latine Bible ſomedell trwe, and than to ſtudie it of the newe, the text with the gloſe, & other doctours as he might get: and ſpecially Lire on the elde teſtamente, that helpyd full miche in hys werke The thyrde tyme to Counſell wyth elde

elde gramariens and elde diuinis, of harde wordis and harde sentensis, how thy myght beste be vnderstanden & translated. The fourth tyme, to translate as clerely as he could to ȳ sentence, and to haue many good felowis and kūnyng, at the correctinge of the translation. First it is to know that ȳ beste translatyng out of Latyne into Englysh is, to translate after the sentence, and not onely after the wordis.

So that the sentence be as opyn (either opener) in Englysche as in latyne, and go not farre fro the letter. And if the letter may not be suid in ȳ translatynge, let the sentence euer be whole and open. For the wordis owen to serue to ȳ entente and sentēce: and ellis the wordis bene superfluouse either false. In translatyng into Englisch, many resolusiōs moune make the sentēce opē, as an ablatyfe case absolute maye be resolued into

these

these thre words wͥ couenable verb the while, for, if, as gramariẽs seine. As thus. The master reding, I stõd maye be resolued thus, while ẏ master readith, I stonde. Either if the master read, ether for the master. &c. And somtime it wold accord well wͥ the sentẽce to be resoluid into whan, ether into aftirward, thus, whã the master red, I stode. Either, after the master read I stode. And sometime it may well be resolued into a verbe of the same tyme, as other ben in the same reason, and into this worde et, that is, and, in English, as thus. Presentibus hominibus pre timore. That is And men shulen wexe drie for dread. Also a participle of a presente tens, either pretertens of actyfe voicis, either passife: may be resolued into a verbe of the same tens, and a coniũction copulatyfe, as thus. Dicens. that is seynge maye be resolued thus, and seythe, eyther that seythe.

And thys wole in many placis make the sentence open: where to englysche it after the word, wold be derke and doubtfull. Also a relatyfe whyche maye be resoluyd into hys anticedēt wyth a cōiunctiō copulatife: as thus, which rennith. And he renneth. Also whan oo worde is once sette in a reasone it may aye be setforth as ofte as it is vnderstondē, either as ofte as reasone and nede axen. And this worde autem either, vero maye stonde for forsoth, eyther for but. And thus I vse cōmunlye. And sometime it may stonde for and, as elde gramariens seyne. Also whan ryghtful construction is lettyd by relation, I resolue openly thus. Where thys reason dum formidabunt aduersarii, eius shuld be englyshid thus bi the letter. The lorde hys aduersaries sholden dred: I englich it thus by resolucyon The aduersaries of the lorde shulen dread hym. And so of other reasons

that

that bene like. At the byginynge I purposyde wyth Goddys helpe: to make the sentence as true & open in englysche as it is in latine, either more trwe and mooze open than it is in latyne. And I praye foz charitie and cõmune profyte of chrysten soulys, that if any wysemã fynd any defaut of the truetly of translation: let hym set in the true sentence and open the holy wzyte. But loke ỹ he examyne trulye hys latyn byble: foz no doubt he shall fynde many byblis in latyne ful false, if he loke mani. And namely newe, and the cõmune latyne bybles han moze nede to be cozrectyd (as many as I haue sene in my life) thã hath the englisch bible late trãslated. And where the Hebzu by witnes of Jerom of Lire & other expositours dyscordith fro our Latyne biblis: I haue set in ỹ margent bi mãner of a glose what ỹ Hebzeu hath & howe it is vnderstouden in some place. And

I did this most in the psalter, ỹ of al our bokis discordith most fro Hebru For the chirch readith not the psalter by the laste translātion out of Hebru into Latine: but an other translacion of other men ỹ haddē mich lasse kunninge, and holinesse thā Jerome had. And in fulfewe bokis the chirch readith the translacion of Jerome, as it maye be preued by the propre originallis of Jerome whiche he glosid. And wher I haue translatid as opēly or openlier in English as in latine, lete wyse mē deme that knowne wel boeth langagis, and knowen well ỹ sentence of holy scripture. And wher I haue do thus or naye, ne doubt, they that kunne well the sentence of holy wryte and Englische togider, & wolē trauayle w̄ goddis grace there aboute: inoune make ỹ bible as true & as opine, yea & opinliar in Englysh than it is in Latyne. And no doubte to a simple man, w̄ goddis grace & greate

great trauayle mē mighten expoune
mich opēlier & shortlier the Bible in
englysh: thā the elde great doctours
han expoūid it in latine & mich sharp
lier & groūdlier thā manilate Postil
latours either expositours han don.
But God of his great merci yeue to
vs grace to liue wel, & to seie ỹ truth
in couenable maner, & acceptable to
God & his puple, & spil not our time,
be it shorte be it long at Gods ordy-
naūce. But some ỹ semē wise & holy:
seine thus. If mē now werē as holi
as Jerōe was: thei mightē translate
oute of latine into englysh, as he dyd
out of Hebrue & greke into latine, &
els thei shuldē not trāslatte now, as
hem thynkith, for defaut of holynes
& kūing. Thow this replicaciō seme
colourable: it hath no good groūde
nether reson nether chariti. For why
this replicaciō is more ayens .s. Je-
rom, & ayens ỹ first lxx. trāslators &
ayēs holi chirch, thā ayēs simple mē
that

that translaten nowe into Englysche. For Seinte Jerome was not so holy as the Apostlis and Euangelestis whose bokis he translatid into Latyne, neither he had so high yistis of the holy goste as they hadden. And myche more the .lxx. translatouris weren not so holy, as Moses, and ȳ Prophetis, and specially Dauid. Neither they hadden so greate yestis of God, as Moses & the Prophetis hadden. Forthermore, holy chirch appreueth not only the true translacion of meane Chrysten men, stidfast in Chrysten fayth: but also of opine Heretikis, that dyden aweye manye mysteries of Jesu Chryst by gyleful translacion, as Jerome wytnessithe in oo Prologe on Job, and in ȳ prologe on Daniel. Wych more lette the Chirche of Englande appreuie the trew and holye translacion of simple men, that wollen for no good in erth by hir wyttynge and powre put a-

waye

weye the leſt truth, yea the leſt letter eyther tytle of holy wryte, that beareth ſubſtaunce either charge. And diſpute they not of the holines of mē nowe lyuyng in this deadly lyfe: for thei knowē not therō, & it is reſerued only to godis dome. If they knowē anye notable faute by the tranſlatours either helpars of hem, let hem blame the defaute by charitie, and mercye, and let hem neuer dampne a thynge that maye be done lefully by goddis lawe. As wearing of a good cloth for a tyme, eyther rydinge on an horſe for a greate iourney: whā they wytten not wherfore it is done. For ſuch thyngis moune be done of ſimple men, wyth as greate charitie, and vertue: as ſome ỹ holdē hem greate and wyſe, kunnen ryde in a gylte ſadle, eyther vſe cuiſſins and beddis and clothis of golde and of ſylke w̄ other vanities of the worlde. God graunte pitie, mercie, and charitie & loue

loue of comon profite, and put a-
way ſuche domis that bene ayens
reaſon and charitie.

Yet worldly clerkis aren greatly,
what ſpirite makith Idiotis hardy
to tranſlate nowe the bible into En-
gliſche, ſethe the foure great doctours
durſten neuer do this. This replica-
tion is ſo lewid that it nedith none
anſwer, no but ſtilnes either curties
ſcorne. For theſe greate doctouris
weren none Englyſche men, neyther
they weren conuerſaunt amonge E-
gleſhe men neyther in caaſe they cou-
den the langage of Englyſche men.
But they ceaſydē neuer tyl they had-
den holy writte, in here mother tonge
of here owne puple. For Ierō that
was a Latyne man of byrth tran-
ſlatyd the Byble bothe out of Hebru
and oute of Greke into Latyne, and
expounded full mych therto.

And Auſtyne, a many mo Latins,
expouneden the Bible for many par-
tis

tis into Latyne, to Latyne men, amonge whiche they dwellyden. And Latine was a commone langage to here puple about Rome: and biyandis and on this halfe: as Englishe is commone langage to our puple, & yete this daye: the comō puple in Italye speakith Latten corrupt, as trwe men seine that han bene in Italye. And the noumber of translatouris out of Greke into Latine: passith mans knowynge: as Austyne wytnesseth in the .ii boke of chrysten teachynge: and seyth thus. The translatouris oute of Hebrue into Greke, moune be noumbred.

But Latyne translatoures, eyther theyẏ translatidē into Latine, moune not be noumbred in any maner. For in the fyrste tymes of feyth, ech man as a Greke boke came to him and he semed to hymselfe to haue some kunnynge of Greke and of Latyne, was hardy to translate.

And

And this thinge helped more thā let-
tyd vnderstondynge if readars be
not negligente. For whye, the bihol-
ding of many bokis, hath shewid oft
either declarid, some derker sentēcis.
Thus seyth Austyne ther. Therfore
Grosted seyth ẏ, it was goddis wyl,
that diuers men translatiden, & that
diuers translations be in the chirche.
For wher one seyd derkly, one either
more seyden openly. Lorde God,
sithin at ẏ bigynyng of feyth so ma-
ny men translatiden into Latine, and
to greate profite of Latyne men: lete
oo simple creature of God, translate
in to Englishe for profite of English
mē. For if worldly clarkis lokē, well
here Cronicles and bokis, they shulē
fynd that Bede translatid the Byble
and expowned mych in saxon, ẏ was
Englishe either comone langage of
this londe in his tyme. And not one-
ly Bede but also Kyng Alured that
founded Oxenforde: trāslated in his
laste

last daies, ẏ bigining of the Psalter into Saxō, & wold more, if he had liued longer. Also Frenshmē, Bemers and Britons, han the Byble & other bokis of deuocion and of exposition, translated in here Mother langage. Whyc shuldē not Englishe mē, haue the same in here Mother langage? I can not wit. No but for falsenes and neglegence of clerkis either for oure puple is not worthy to haue so great grace & yist e of God in peyne of here olde synnes. God for his mercye amēd these euil causis: & make our puple to haue and kunne and kepe truly holy wryte to lyfe and deathe. But in translatyng of wordis equiuoke (ẏ is, that hath many significaciōs vnder oo letter) maye lyghtly be perile. For Austine seyth in ẏ. ii boke of christen teachinge, ẏ if equiuoke word is be not translated into ẏ sence either vnderstonding of the autoure it is erroure. As in that place of ẏ Psal-

ter

pſalter The feete of hem be ſwyfte to ſhed oute blude: the greke worde is equiuoke to ſharpe and ſwyfte. And he that tranſlatyd ſharpe feete: erryd. And a boke that hath ſharpe feete, is falſe and mut be amendyd. As that ſentence. Unkynde younge trees ſhulen not yeue depe rootis: oweth to be thus. Plantyngis of auoutre: ſhulen not yeue depe roots

Auſtine ſaith this there. Therfore a tranſlatoure hath greate nede to ſtudye well the ſentence both before and after: & loke that ſuch equiuoke wordys accorde wyth the ſentence. And he hath nede to lyue a clene lyfe and be ful deuout in praiers, & haue not his wyt occupied about worldly thyngis, that the holy ſpirite, autoure of wyſdome and kunyng and trueth: dreſſe hym in hys werke, and ſuffer hym not for to erre. Alſo thys worde ex ſyngnyfyeth ſomtyme of, and ſomtime it ſygnyfyeth by as Jerome

rome seyth. And thys worde Entm. singnyfyeth cõmonly forsoth, and as Jerom seyth, it syngnifyeth eawese as thus. Forwhy. And thys worde Secũdum. is taken for after, as mani men sayne and comonlye. But it singnyfyeth wel: by, eyther, vp, thus. By youre worde, eyther vp youre word Many such Aduerbis, cõiunctions and prepositiõs: ben set ofte one for an othere, & at fre choyse of autoris somtyme. And nowe tho shoulenne be taken: as it accordyth best to the sentence. By thys maner wyth good lyuynge and greate traueyle: men moũe com to trueth and clere translatynge, and trwe vnderstonding of holye wryte, seme it neuer so harde at the begynynge.

God graũt to vs al to kune wel and kepe wel holy wryte and suffer ioifully some peyne for it at ỹ last. Amen

)(Finis)(